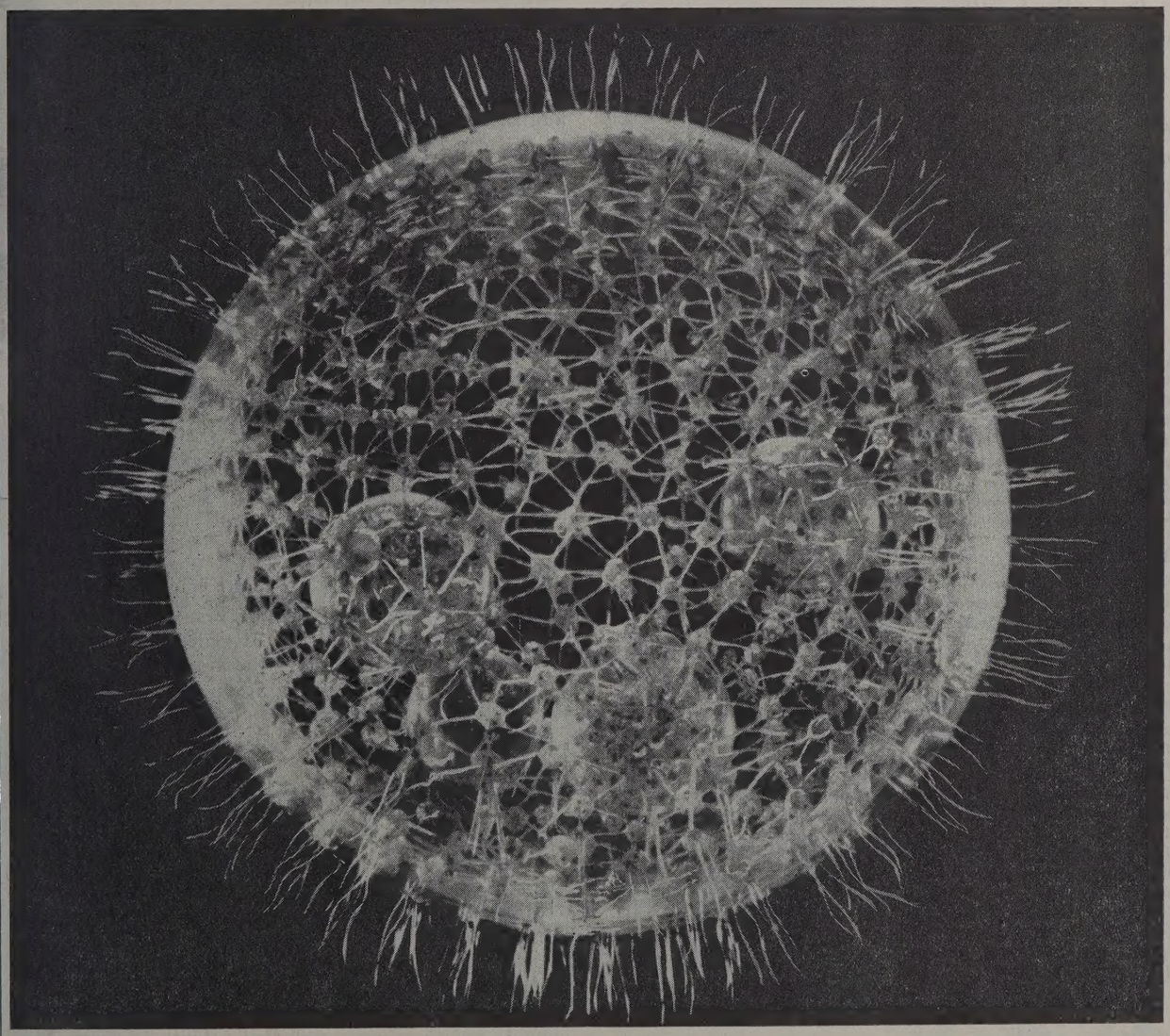
The Unitarian
REGISTER

October 1959 40 Cents



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BATTLE OF THE EGGHEADS: *by* Isaac Asimov PRELUDE TO THE ENLIGHTENMENT: *by* Zbigniew Ogonowski CHANGING VIEWS: *by* Leslie A. White Two Poems *by* John Holmes *Plus:* The Joint Merger Commission's Proposals

The Unitarian REGISTER
Founded 1821 as The Christian Register

Volume 138 *October 1959* Number 8

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Address all inquiries to *The Unitarian Register,* 25 Beacon Street, Boston 8, Mass.

CHANGE OF ADDRESS: Any change of address should be sent to *The Unitarian Register,* 25 Beacon Street, Boston 8, Mass., at least four weeks before the date of the issue with which it is to take effect. Include both old and new addresses.

THE UNITARIAN REGISTER. Published monthly (except months of August and September) by the Department of Publications, American Unitarian Association, 232 Summer Street, Boston, Mass. Editorial and executive offices, 25 Beacon Street, Boston 8, Mass. Second-class mail privileges authorized at Boston, Mass. Subscriptions, U. S. and possessions, and Canada, $4.00 a year, $7.00 two years, $10.00 three years: foreign, $5.00 in American money; single copies, 40 cents. Copyright 1959 by the American Unitarian Association, a co-operating member of the United Unitarian Appeal. All rights reserved. Printed by Beckler Press, Inc., Boston, Mass., U.S.A.

OUR COVER: The more man knows of himself and his world, that much more effectively can he wage his battle for survival in the universe. So says Dr. Isaac Asimov in *Battle of the Eggheads,* as he scores Americans for their negligent attitude toward scientific education. Our cover photograph, of a much enlarged model of a volvox, one of the earliest life forms, is reproduced by courtesy of the American Museum of Natural History.

Open Forum

WE CANNOT HOLD OURSELVES ALOOF FROM INHUMANITY TO MAN

To the Register: Henry Castor's article in the June *Register,* "Some Antic Semantics," came as a refreshing blast into our "half-baked semantical woolings," but running true to Unitarian form, I must register disagreement with one statement he made.

I suggest Mr. Castor is skating on thin semantics when he places himself, and by inference, the rest of us, outside that group of human beings labeled "Nazis." It seems easier to view behavior such as the Nazis' as outside the human ken, leaving ourselves pure and unsullied rather than accept the fact — like it or no — that all of us are capable of relatively inhuman behavior. . . .

Nobody ever conquered something he knew didn't exist, and as long as we place ourselves outside man's inhumanity to man — no matter how inhuman — we are setting up blocks to that same clear thinking which Mr. Castor regards so highly. — BEVERLEY J. SCAFF, *San Leandro, Calif.*

WHY REPROACH MR. EATHERLY? HASN'T HE SUFFERED ENOUGH?

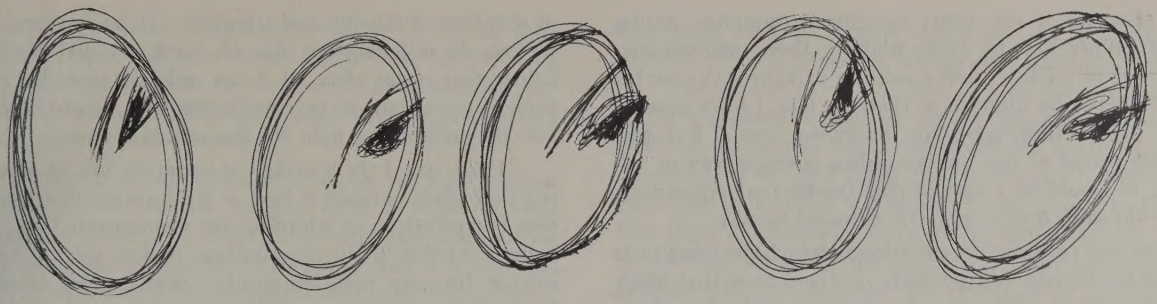
To the Register: A poet is presumed to be a sensitive person. How then can Grace B. Martin have the effrontery to perpetuate [sic] her own private atrocity in the form of "A Letter to Mr. Eatherly"? From the record it appears that Mr. Eatherly . . . has suffered more than enough. By what right then should Miss Martin address her sermon to him, thus singling him out for reproach and further adverse publicity? Moreover, I think it is in exceedingly bad taste for . . . the *Register* to publish it. You should have known better even if Miss Martin did not. — DAYTON T. YODER, *Arlington Heights, Ill.*

WARE LECTURE DISAPPOINTS; 'LET'S STUDY MAN, NOT BEES'

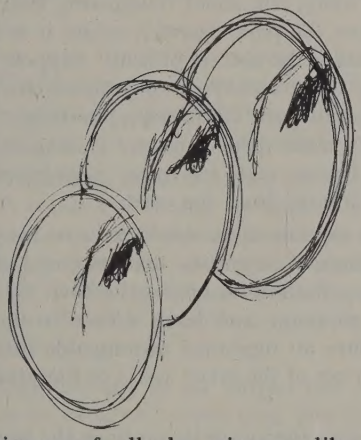
To the Register: This expression of my deep disappointment in the 1959 Ware Lecture is not intended to show disrespect for [the lecturer]. However, behavioral scientists today are more or less agreed that human beings are not to be understood best in terms of lemmings or bees, and that "the proper study of mankind is man." Goodness knows, this area is complex enough and therefore a sufficient subject for Ware Lectures.

Let us have Ware Lectures that present the psychological, social, cultural, historical, and philosophical aspects of religion; that treat of the great human problems of our time; or, when dealing with the natural sciences, that reveal man to himself. — ANDERS S. LUNDE, *Philadelphia, Pa.*

(*Continued on page 13*)



BATTLE OF THE EGGHEADS



Science counterattacks

by Isaac Asimov

Isaac Asimov, associate professor of biochemistry at Boston University, is contributing science editor of The Magazine of Fantasy and Science Fiction. *Dr. Asimov's July column (© 1959 by Mercury Press, Inc.) appears here in abridged form by permission of that magazine and of the author.*

Practitioners of all the sciences alike feel (consciously or not) that they are culturally inferior to those who specialize in the humanities. The humanists balance this situation by feeling smugly superior to the scientists, and because in the very nature of the case the humanists are extremely articulate, they have sold this attitude to the public generally.

When any of us think of culture, we think of literature, art, music, philosophy, Latin, Greek — "things like that." And, in fact, so untouchable have "things like that" become, that in beginning an article intended to be iconoclastic about them, I almost felt as though I were about to denounce mother-love, or refuse to salute the flag.

Now what are the "humanities" anyway? Webster says: "The branches of polite learning regarded as primarily conducive to culture: especially the ancient classics and belles-lettres; sometimes, secular, as distinguished from theological, learning."

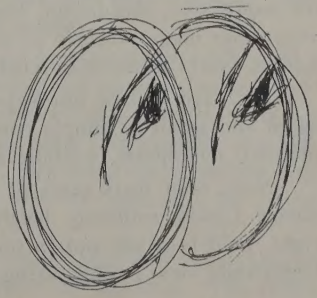
The first part of the definition makes it seem obvious that the humanities are a type of "pure" learning not readily applied to the everyday problem of making a living. It is an ideal study for leisure time and for those people who have leisure time.

And it is only human to fall into the fallacy that if A implies B, then B must imply A. If the best examples of the humanities have no practical application, then studies without practical application are good examples of the humanities; and, conversely, a study *with* a practical application is *not* a good example of the humanities — it is not a type of polite learning; it is not conducive to culture.

Now the various sciences can't avoid having practical uses. The sciences start with gentlemen amateurs but invariably end with someone in a laboratory somewhere getting himself all dirty.

Who, therefore, would argue that the immensely learned gentleman with the vast world of the humanities at his finger tips, but with no knowledge of science, was not far more cultured than the laboratory worker with detailed knowledge of the sciences but unable to differentiate between a Picasso and a pizzicato?

After all, any scientist would be ashamed to look up from his instruments and say, "I don't dig this fancy literature jazz. I just read comic books." It might be true, mind you, but he would be ashamed to say so. He would feel disgraced.



exaltation of art for art's sake is fine as long as it isn't interpreted to mean that art for the good of mankind is ignoble.

I say, let's consider the second part of the Webster definition of the humanities, which reads: " . . . secular, as distinguished from theological, learning."

The humanities are secular learning; they are the study of that which concerns men, and in the centuries that have progressed since the Renaissance, new things have come to concern men. Are the new things to be forever unrepresented? Modern science is a creature of the post-Renaissance, but because Francesco Petrarca knew nothing of it, is that a reason we must know nothing of it either?

In the modern world, science plays an intimate role in all aspects of man's life. From top to bottom, from mind to belly, we live surrounded by and permeated with science and the objects that are the products of science. It is impossible any longer to divorce man from science or science from man without unimaginable catastrophe.

Therefore, the man who calls himself a humanist but remains ignorant of science, is not really a humanist, because he has, more or less deliberately, cut himself off from one of modern humanity's most important concerns.

This does not mean a humanist must today be a professional scientist. Of course not. Neither is he expected to be a great novelist or to compose a sonata or to turn out a still life sketch. He is expected, however, to know something about literature, music, and art and to appreciate them. He should also be expected to understand something about science and appreciate that.

If that attitude came to pass, we could develop a new group of twentieth century humanists, men who could forsake *quattrocento* outlooks and prejudices and join the rest of us way up here six centuries later. With his new outlook, the humanist may then not be so unreasonably frightened at our modern need to intensify science education and perhaps then, marching forward under the emblem "egg-heads united," we can continue to gain in the never ending battle against the universe.

PRELUDE TO THE ENLIGHTENMENT

The Polish Brethren

by Zbigniew Ogonowski

Dr. Zbigniew Ogonowski, a graduate of the Humanities Faculty of the University of Warsaw, is assistant professor at the Institute of Philosophy and Sociology of the Polish Academy of Science. His book, Polish Unitarians, *was published in 1952. Since then, Dr. Ogonowski has written several papers and monographs concerning aspects of the period of the Polish Brethren.*

The Polish Brethren, also called "Arians," were a religious group which broke away from a sect of Polish Calvinists and formed their own church during the years 1562-65; they existed in Poland until the sixties of the seventeenth century. The existence of an organized Arian church was brought to an end by a resolution passed by the *Sejm* (parliament) in 1658 which ordered all Arians to adopt the Catholic faith or else leave the country within three years. Upon the expiration of that period, a profession of Arianism could be punished by death. The three hundredth anniversary of the *Sejm's* resolution expelling the Arians from Poland occurred on July 20, 1958.

The religious, philosophical, and social views of the Polish Brethren were not uniform. The common feature distinguishing theirs from other faiths was a rejection of the dogma of the holy trinity, hence the name *Arians* — from the name of Arius, a theologian of the fourth century who did not acknowledge that dogma. The Brethren themselves protested against being called by that name because only one of their factions, the so-called "Ditheists," had much in common with the doc-

humanist, Periclean Athens, was founded on human slavery and lasted one generation, being then destroyed by war (that was chronic in those times and certainly not caused by science) and plague (that was also chronic and *was* caused by *non*-science).

It may be crassly materialist of me, but I get a warm feeling of comfort and security when I think of such things as anesthetics and antibiotics and soap and interior plumbing and a million other things that Daphnis and Chloe did not have as they piped interminable pipings to their gamboling lambs. And what do you suppose happened to lads like Daphnis anyway if they came down with an attack of acute appendicitis. They didn't scream forever, of course; only till they went into a coma and died.

Another fear frequently expressed in connection with possible "over-emphasis" on science is that we might turn out a nation of scientific robots, that it is important, after all, to turn out "well-rounded" men.

This is ignorance, which is bad; or hypocrisy, which is worse. It consists of raising the specter of a horrible danger that does not and cannot exist. Let's suppose that the American people *want* to turn out a nation of expert scientists, that American education has accepted the challenge and goes honestly to work toward that goal. Will it succeed? Of course not.

The large majority of the human race are no more equipped to be expert scientists than they are equipped to be star baseball players. With the best will in the world we could turn only a minority of even the gifted portion of humanity into high-class probers into the secrets of nature.

The term "scientific robot" which is used frequently by humanists is an unjustified piece of intellectual snobbery, in which the humanist joins with the generally uneducated in accepting a false stereotype of the scientist as someone who is lost in his test tubes and oscilloscopes and is incapable of appreciating the finer things of life.

Despite a wide acquaintanceship in the field, I know very few scientists who are lost in either test tubes or oscilloscopes. Most have outside interests — among other things, in the humanities. Most believe that a man is a better scientist for being interested in the humanities and act on that belief. As it happens, I *do* know someone who has read Proust in the original French and Dostoevski in the original Russian. He is a biochemist.

Still another great worry about concentrated science teaching is this: Suppose you *do* decide on a great and continuing drive to find and develop students who are capable of scientific work. Suppose you concentrate on making those students scientists. Are you not then destroying the student's right to lead his own life, choose his own interests? Suppose a student who can be a scientist doesn't wish to be a scientist? Is not making him one anyway anti-democratic? Is it not dictatorial? Is it not interfering with the human dignity and the individuality that the western world has struggled so hard to preserve?

The answer is yes, to every one of those questions, and if a student is dead set against being a scientist, he can't be made into one no matter how qualified he is otherwise. The only thing is that we had better make sure that he *is* dead set against being one — and offer him every inducement to exploit his special talents.

I remember the naïve, dreamy days before Pearl Harbor when there arose the question of establishing a draft. Some great mind in the halls of Congress rose to say that a draft was unnecessary because at the first hint of invasion, a million Americans, like the good old Minute-men of old, would spring to arms.

Sure, they would!

The Minute-men of old grabbed their long squirrel rifles off the wall and went out to shoot at Redcoats who didn't have any gun they could handle half as well. And the American of 1941, presumably, would grab his tank and airplane off the wall and do the same.

Fortunately, by the spanking majority of one, our leaders in the House of Representatives dimly made out the fact that modern weapons can't be handled at first sight, that there's more to war these days than pulling a trigger. So the draft went into action, and when war came we needed only six months to get ready.

The army draft is dictatorial and destroys individuality — no one asks the recruit if he would rather be a private or a rich war-worker. But the draft proved to be necessary after all, even in a democracy.

Actually, we are at war now — not with the Soviet Union, but with the universe. We always have been. Human progress — or what we define as progress — came about as the result of victories over the universe. There was the discovery of fire, the invention of the wheel, the development of metallurgy, the taming of the horse.

After 1500 an organized method of fighting the universe was invented and called experimental science. After 1750 that method went into high gear. Until 1950, however, the war against the universe was still so small-scale as to be carried out with reasonable efficiency by a volunteer army.

That's no longer the case. Increasing population plus the intense scale of energy expenditure made possible by earlier victories has made the battle steadily more involved and the risk of disaster in case of defeat (even temporary defeat) steadily greater.

A volunteer army is no longer enough. We need a draft in the form of a revised and improved educational system; we need the assurance that every man who is equipped to be a scientist, both intellectually and psychologically, become one. We must make certain that no budding scientist be lost to humanity for trivial reasons.

To put it bluntly, I would also like to see an end to dilettantism in matters of the intellect. The Greek

exaltation of art for art's sake is fine as long as it isn't interpreted to mean that art for the good of mankind is ignoble.

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trine of Arius. After a certain period of searchings and disputes, the doctrine called "Unitarianism" became crystallized into a church. In the opinion of the Unitarians, the only God was God the father. Christ was a human being who, after his martyrdom, was elevated to the status of God. The holy ghost was merely the divine power. Although that theological system of Unitarianism was maintained by the church without any fundamental changes until the banishment of the Arians, there nevertheless existed very large differences, both in doctrine and in basic world view, between the early Unitarianism (the principal representatives of which were Grzegorz Pawe from Brzezin, Marcin Czechowic, and Jan Niemojewski) and the later Unitarianism. The latter frequently was called "Socianism" from the name of Fausto Socyn, who exercised an important influence on its formation.

The early Unitarianism combined a bold criticism of the scholastic theology with a strong tendency towards irrationalism. To be sure, in its attack upon the dogmas of the trinity, transubstantiation, etc., it appealed to common sense. The deciding factor, however, was not common sense, but rather "the word of God," the text of the holy scriptures. The traditional dogmas of orthodox Christianity, the Arians asserted, arose from a combination of Judaism and pagan philosophy. Those dogmas had to be rejected primarily because, in the opinion of the Arians, they were contradictory to the literal sense of the holy scriptures, and only literal interpretation was permissible. Nothing could be added to the word of God. It had to be interpreted literally and believed blindly in every letter, even though the sense might not be clear or intelligible. Human reason and all philosophy were considered to be instruments of Satan. "Christian law does not consist of reason, but faith in the order and the teachings," declared Grzegorz Pawe, the ideological leader of Unitarianism during the years when its doctrine was being crystallized. That saying remained as the common slogan of the Polish Brethren until the victory of Socianism in the church toward the first of the seventeenth century. Together with that irrationalism, manifesting itself in a dogmatic position with regard to the letter of the scriptures and in a condemnation of reason, a certain mysticism was combined, a belief in the special care of heaven for the chosen people, those who possessed the truth.

The Arianism of that time, however, did make some contributions even in the matter of introducing reason into religion. Although the movement possessed a large measure of irrationalism, its polemicists nevertheless resorted very little to shabby arguments against the orthodox system. Basing their arguments on a philological criticism of texts, such polemicists as Stanisław Farnowski and especially Szymon Budny, genuine virtuosos at that, revealed inconsequences and internal contradictions in the Christian traditions.

Further, a beautiful chapter in the history of Polish culture was written by the early Arians with their theories of equality and universal brotherhood. In the early period, plebeian elements gave the social and political ideology of the Arians the impress of social radicalism. Together with their dislike for the state, their opposition to wars (even defensive ones), orders, and capital punishment, many Arian ministers came out against the landed gentry and peasant servitude. Of course, although the substance of the Arian slogans was formally similar and sometimes even identical to the thoughts expressed by the slogans of the ideologists of the Enlightenment, the motivation was none the less extremely different. The differences of motivation actually divided two worlds: the modern secular world, for which society and humanity were considered as ends in themselves and the medieval world in which the ends of human society were transcendental, and anything was important only insofar as it answered the directives of the Bible and could serve for the realization of those directives. The early Arianism, as was the case with the entire Reformation, still belonged to the world from which it derived, a world in which a theological motivation was required for the establishment of even the most secular ends.

The late Arianism, "Socianism," like the early Arianism was not a uniform movement. But in contrast to the early Arianism, it had an organization which consolidated the church internally and represented it externally as a uniform and energetically functioning organism.

Its doctrine, although in regard to dogma it was only slightly different from the Unitarianism of Czechowić and Niemojewski, the principal representative of early Arianism, was essentially an entirely changed matter. There was no longer the primary distinction between divine and human things; mysticism was replaced by naturalism. There were other far-reaching changes. Religion became more secular. From a creature punished for original sin, without free will, and absolutely dependent upon supernatural forces, man advanced to being the creator of his own destiny; neither the church nor the holy ghost, but he himself, had to make the decisions concerning his salvation.

Another change characteristic of Socianism was rationalism. The traditional Christian dogmas — the trinity, transubstantiation, the divinity of Christ, original sin, redemption — were rejected on the grounds that they were contradictory to common sense. A phenomenon had to be rational, of such a nature that any man with common sense could conceive and understand it easily; otherwise it was considered entirely superfluous and unnecessary. All dogmas contrary to common sense and reason were thought to be merely human inventions and harmful. Supernatural factors such as divine grace or the holy ghost were not the criteria to be used in judging the true sense of God's word because they were not subject to examination or proof. It was certain, therefore, that the inspiration of the holy ghost of which some people boasted was not a deception of Satan or an illusion. But an inner conviction of the truth of some matter was still no proof of its truth, and the sole judge capable

of deciding about the true sense of the articles of faith contained in the revelation was reason. Socinian rationalism achieved great fame in western Europe, especially in England and Holland, and it was largely instrumental in the crystallization of deism.

That rationalism likewise exercised a great influence on the growth of the idea of tolerance. From the time of the Reformation, tolerance was a standard slogan of all sectarian churches and religious sects. It was claimed by Catholics in countries where Protestantism gained the upper hand and by Protestants in Catholic countries. As a rule, that type of insistence on tolerance was a tactical measure. If in a country where one church had been most powerful the situation changed for the benefit of another, then the former persecutor generally became a victim of persecution from those who previously had insisted on tolerance. The magnanimous idea of genuine tolerance was understood incorrectly.

During the sixteenth century the heretics, especially the Anabaptists and the Anti-Trinitarians (and among them the Polish Brethren), advanced a great many valuable arguments for the establishment of tolerance. However, they were loose arguments and were not combined with any uniform conception of human relations in state and society. Such a uniform conception was developed in the seventeenth century, and the Enlightenment received it already prepared. The Enlightenment merely popularized it, inscribing the slogan of tolerance on its banners together with the slogans of reason, equality, and brotherhood.

The modern conception of tolerance was formed in the circles of the Dutch Arminians, the English Latitudinarians, and the Polish Socinians. The famous *Letter on Toleration* by John Locke was its codification. It now is indisputable that the Socinians formed a very important link in the chain. In the seventeenth century tolerance was called "the Socinian dogma" among western European orthodox circles. In the tracts of the Socinians, especially in those of Jan Crella, Samuel Przypkowski, and Jonasz Szlichtyng, were attempts to solve the problem in a modern spirit, combining it with a postulation of the separation of church and state. Those attempts were very similar to the efforts of John Locke which have entered into the modern conception of tolerance everywhere. Thus the Arians played a large part in the process of introducing reason into religion and in spreading knowledge about social matters, as well as in the secularization of state and society.

The center from which Socianism passed into Europe was Raków, today a forgotten village in Kieleck Province, but once the famous Racovia (foreign Arians sometimes were called "Racowians"). There at the beginning of the seventeenth century was founded the Raków Academy ("The Sarmatian Athens"), refuge of many well known scholars who had been forced to leave western Europe. Many of the men, such as Crella, Ruar, and the elder Stegmann, were unsurpassed in knowledge and erudition; and with a splendidly equipped printing press they made that place not only the capital of the entire movement, but also one of the foremost centers of scholarship and publishing in Europe.

Books printed in Raków circulated throughout western Europe. Even today English and Dutch libraries possess rich collections of Raków publications in much greater quantity than are in the Polish national collection. A still larger group of publications in those libraries consists of anti-Socinian polemics. Not long ago the late American scholar, Earl Morse Wilbur, counted in Germany alone over seven hundred different works against the Socinians written during the seventeenth and eighteenth centuries.

After the destruction of the printing press and the closing of the Raków Academy as a result of the *Sejm's* resolution of 1638, the Polish Brethren transferred their main publishing center to Amsterdam. There, after the expulsion of the Arians from Poland, they published between 1665 and 1668 the monumental *Bibliotecha Fratrum Polonorum,* which included the writings of the outstanding Socinian leaders: Socyn, Crella, Szlichtyng, Wolzogen, Wiszowati, and Przypokowski.

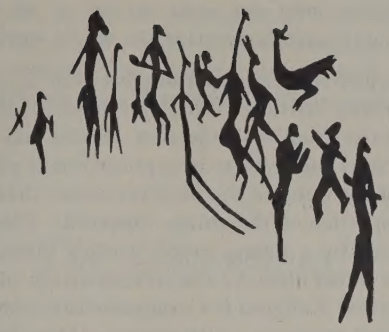
Despite the efforts of orthodoxy, the invasion of Socianism could not be crushed because in the west, especially in Holland and England, it found extremely fertile soil. For Socianism belonged to the same stream as that dynamic current of thought whose principal concept was a secular and "natural" system of culture and which became the ideological core of the Enlightenment.

The Proofs Are Perfect

A tree proves God
For those with faith.

For those with none,
A forest will not serve.

Wallace Liggett



CHANGING VIEWS

The anthropologists and religion

by Leslie A. White

Leslie A. White is chairman of the department of anthropology at the University of Michigan. Professor White's book, The Evolution of Culture, *was published this year by the McGraw-Hill Book Company.*

During the latter part of the nineteenth century, when evolution was predominant among ethnological theories, attempts were made to reconstruct the development of religion as well as of social organization, the family, writing, art, and, indeed, of the culture of mankind as a whole. In general, the formula for the evolution of culture as a whole was applied to the evolution of its parts: in the beginning was a meager, simple something, and it evolved by becoming greater in quantity and more complex in structure and function. Thus, primordial human societies were small and simple; they became larger and more complex as they evolved. Lewis Henry Morgan traced the evolution of the family through several stages from promiscuity to monogamy.

The early theories of the evolution of religion were much like that. They began with an original germ or with a condition of no religion at all and traced its development through several stages — such as the series proposed by Sir John Lubbock: atheism (meaning no belief in God at all, rather than a denial of his existence), fetishism, totemism, shamanism, anthropomorphism, and so on to the last and highest stage, monotheism.

Some of the early evolutionists held that the lowest savage tribes has no religion at all. Lubbock said that if by religion they meant more than a mere fear of the unknown, or a vague sense of a higher power, then almost all savages were devoid of religion. On the other hand, if they were willing to call a mere fear of the unknown "religion," then they would have to grant religion to subhuman animals. Herbert Spencer believed the evidence showed that "there exist tribes who are either wholly without ideas of supernatural beings or whose ideas of them are extremely vague." Both Lubbock and Spencer quoted numerous missionaries and explorers to support their position.

The early evolutionists tended to trace many culture complexes back to a single original source, such as the *elementargedanken* of Adolf Bastian, the "germs of thought" of Morgan, or merely to psychic unity of mankind. This formula was applied to evolutionist accounts of religion. All religions have grown out of an original conception of ghosts, according to Spencer. The soul, or spirit, of a person became a ghost after death. That ghost was propitiated, both to obtain his help and good will, and to avert his wrath or hostile intents. "Ancestor worship is the root of every religion," said Spencer; "every religious rite is derived from a funeral rite."

In Sir Edward Burnett Tylor's theory, the religions of mankind developed from the concept of the soul. The generalization of that concept and its application to the phenomena of nature he called animism. Both Tylor and Spencer reasoned that primitive man derived his concepts of ghosts and souls from reflection upon such experiences as dreams, trances, and hallucinations.

The evolutionist theory of the origin and development of religion met its first serious challenge at the hands of Andrew Lang, an intelligent and well informed English man of letters and amateur anthropologist. In *The Making of Religion,* published in 1898, Lang contended that, not only was religion present among the lowest savages, but that many of them believed in a supreme deity, which, according to the general thesis of the evolutionists, was not supposed to occur except upon the highest level of cultural development. "It is a positive fact," Lang asserted, "that among some of the lowest savages there exists, not a doctrinal and abstract monotheism, but a belief in a moral, powerful, kindly, creative Being." He argued further that this belief could not have been derived from the worship of ghosts or a belief in souls.

The theory of primitive monotheism was taken up eagerly by Father Wilhelm Schmidt, who spent a considerable portion of his scholarly life developing it in one volume after another of his major work, *Die Ursprung der Gottsidee.* According to Father Schmidt, "practically all . . . [of the] races in the most primitive stage of civilization . . . possess . . . a more or less distinctly monotheistic religion." Gods ranking slightly below the supreme being in some primitive religions were of later origin, Schmidt declared, and were acquired "under the influence of later forms of civilization." Fetishism, magic,

sorcery, and the worship of natural phenomena and objects — in short, traits commonly thought of as characterizing the religion of primitive peoples — were not found in the religions of the most primitive peoples, according to Father Schmidt.

But Father Schmidt had an axe to grind. He was a loyal and devoted priest, and, as such, his ultimate goal was the service of theology, not science.

Father Schmidt believed that early in man's career, God revealed himself to man and bestowed upon him the only true religion. Evidence of that primordial revelation, according to Father Schmidt, would be found most clearly among the most primitive peoples of the world today, namely, the pygmies. Father Schmidt constructed a picture of the supreme being among the most primitive peoples which was virtually indistinguishable from the God of the Roman Catholic church: he lived in heaven and was addressed usually as "Father"; he was eternal, omniscient, and omnipotent; he was invariably morally good, and he rewarded goodness and punished wrongdoing. The magic, sorcery, fetishism, totemism, polytheism, polygamy, adultery, divorce, and infanticide in cultures more highly developed than that of the pygmies were due to degeneration.

The evidence to which Father Schmidt appealed was meager or even lacking entirely, and it was often self-inconsistent when available. "To sum up," said Robert H. Lowie, "Schmidt's logical premises are acceptable, but it is impossible to reconstruct an archaic monotheistic layer of religion from the data on the simplest peoples."

Coming back to Tylor, he did *not* deny the existence of high Gods in very primitive cultures. "There have existed in times past, and do still exist," he said, "savage or barbaric peoples who hold such views of a highest god . . . the theology of the lower races already reaches its climax in conceptions of a highest of the gods . . . " And, he added, they well may have achieved this conception by themselves "without the aid of more cultured nations." But this is not an admission of primitive monotheism in the sense in which Father Schmidt used the term. Philosophy and religion were undifferentiated in the lower cultures, according to Tylor. The concept of cause, as a philosophic, explanatory device, may have been derived, he thought, from the concept of the soul, and the search for a single first cause may have found its expression in a concept of a supreme deity. Thus, the concept of a supreme being in some very primitive cultures may be primarily a philosophic concept, its function being to provide a comprehensive explanation of the universe rather than to set up a deity to be worshiped.

A belief in a supreme being, therefore, may exist in a very primitive culture. This belief was not found by Tylor to be incompatible with evolutionist theory, and we do not find it so today. The concept of a supreme being, or first cause, is logically and psychologically one of the simplest of all conceptions, and it could have been realized by the earliest and most primitive of men: just as a particular man can make an axe or an image, so could a generic man have made the whole world.

We define religion as an organization of supernaturalistic beliefs, attitudes, acts, and objects. Supernaturalism results from a projection of the self into the external world and leads to interpretations of phenomena in terms of the mind of the observer rather than in terms of the properties of the things observed. Thus, rain is made to fall by a being, a god, with a mind and will like man's rather than by the concatenation of meteorological factors. Religion is a comprehensive projection of psychological processes, of experience, into the external world without an awareness of the projection.

So conceived, religion is not to be regarded as a process *sui generis*, as a self contained and self determined process. A religion is an expression, or a reflection, of a mode of life which is at bottom determined by the material, technological means of adjustment to and control over terrestrial habitat. A religion is conditioned also by the social, political, and economic components of a culture. Therefore, as technologies and social systems change, so will the religions change.

This proposition is in direct contradiction to a principle enunciated not many years ago in a presidential address before the American Anthropological Association. "Man is a creature of such freedom of action and imagination," said Ruth Benedict, "that he can . . . at any stage of technological development create his gods in the most diverse form." But this conception of the freedom of culture systems, a freedom tantamount to anarchy, is untenable. A cultural system based upon a wild food technology could hardly have such conceptions as "great God, our king," or "Christ, the royal master." Contrariwise, a monarchical cultural system is not likely to have a bear or a feathered serpent for a god.

Religious expression, as a function of technology and social system, is illustrated well by our own Judeo-Christian tradition. A pastoral culture pictures the Lord as my shepherd. In a cathedral building era God becomes an architect, and is pictured as creating the world with square and compass. Commercialism introduces bookkeeping in heaven with a recording angel to set down the debits and credits of conduct. Bruce Barton, an advertising man, pictured Jesus as a high powered salesman in his book, *The Man that Nobody Knows*. And physicist Robert Andrews Millikan conceived of "a god of law and order" — a super-scientist working in his cosmic laboratory, his experiments to perform.

The evolution of religion as a whole can be worked out as a function of the evolution of culture as a whole. The religion of an egalitarian tribe gives way to the religious system of a monarchical state with class rule. The growth of division of labor in society finds its counterpart in division of labor among the gods: farmer, fisherman, and merchant, each has his patron deity. It is

quite possible that the evolution of gods themselves can be worked out, as Freud has suggested, with beast gods predominating in the lower cultures, anthropomorphic gods characterizing the highest cultures, and the half human, half beast gods providing a transitional stage.

Just as the evolution of religion can be traced as a whole, so can evolutions in particular be worked out where corresponding evolutions of cultural systems can be determined. With a revival of interest both in evolution and in religion, significant results may be expected.

The Unforgiven

I can go among the enemy as I am with ease.
My twenty years, and now these thirty more,
Give me the heavier body and gray-haired disguise,
And I am not suspected as I was before.

Those of my own nation do not know. The young
Think, without thinking, I work on the other side.
I see and am seen by the double agents among
The rest. From them there is nothing I can hide.

I know the danger, but silent, alone, and weak,
Will not by any of these aliens be betrayed.
It is when I walk with the enemy, and speak,
And act as they act, that I am most afraid,

Not of the middle-aged who believe their years
Have made them wise, and truly strong and whole,
But the scared players, fighting down their fears,
Who lie to get it, and kill to keep the role.

They look the part, well-known, matured, and gray.
They hate and they deceive the young, and the wise,
But never themselves, and never those like me,
And in every least encounter, one of us dies.

John Holmes

Guard of Honor

What will be done,
When I am gone,
For those I rewarded,
Punished, guarded?

Now I am needless.
For them and after them,
Joyful and careless,
It will be the same
Aimlessness meaning well,
The day and the next day
As long as possible,
Moving without meaning to.

I was so sure of
Their blood in confusion,
I was sick with love
Of neighbor and nation.
I said this old troubler,
As a horizontal man,
Would look up to no one
Erect and abler.

But I changed my mind
When I was changed.
They, too, are plunged
In seek and find.
I should not and may not
Lead by the hand
Vertical men but
Give them their ground.

Leaving, I leave behind
My secret, which is:
Listen! A command,
As it always was,
As if I were Moses.

Editorials

Opinions expressed are those of individual editorial writers

'Our faith in people'

By the time this appears in print, Soviet Premier Nikita S. Khrushchev presumably will have visited the United States and returned to Russia. President Eisenhower presumably will be preparing to return the visit.

It is ironic that there were few initial fears for the President at the hands of Russian hospitality, but that it was a major concern among responsible Americans that our hospitality to the Soviet premier might be found wanting. Whether that concern was warranted will now be known.

It was disappointing, too, to find some of America's major religious figures calling for a deliberate show of inhospitality to Mr. Khrushchev. We wonder how they squared that call with their commitment to brotherly love, even for the fallen.

It was heartening, then, in the waning days before Mr. Khrushchev's arrival, that the voice of Unitarianism was raised in behalf of hospitality through the words of Dr. Dana McLean Greeley, president of the American Unitarian Association. He said in part:

". . . the fact that Russia has persecuted religious groups, and that she would promote an economy in opposition to our own, should not dissuade us from our faith in people or our attempt to utilize friendship in place of fear, and discussion as well as the Department of Defense, for the achievement of peace. We have complained of the Iron Curtain. Let us not raise one at this moment, or despair of the methods that we normally would espouse. . . .

"As long as the dream of the Kingdom of God persists, or any hope remains in the human heart, religious leaders should rejoice in every act of brotherhood and exploit every last possibility for the reconciliation of men and nations."

The statement will be worthy of reference, no matter how Mr. Khrushchev's visit turned out.

Impact: *how to maintain it?*

Unitarians who toy with statistics will find much to interest them in 1958 church membership figures published in September by the National Council of Churches. Some of the figures will gratify, others perturb.

It is gratifying, for example, that the 1958 Unitarian membership figure of 111,407 was a gain of nearly 6.2 per cent, compared with the over-all gain in church membership of 5 per cent, the Protestant gain of 2.8 per cent, and the no-gain report for Jewish congregations. But it is perturbing that the figure compares unfavorably with a reported Roman Catholic gain of 10 per cent, even though the latter must be discounted for the inclusion of all baptized persons in an era of rising birth rates and, for the first time, of Catholics in the United States defense forces.

It is gratifying, too, that the Unitarian church school rolls increased nearly 11.3 per cent from 1957 to 1958, while the over-all increase reported by 229 church groups was only 2 per cent.

The most significant figure released by the council, however, is one that religious liberals may ponder well. The ratio of church membership to total population has risen to 63 per cent, highest in the nation's history. The 5 per cent gain for the year compared with a national population increase of 1.7 per cent. The rapid increase in the rate of church adherence is shown by the fact that only 36 per cent of Americans were church members in 1900, only 43 per cent in 1920, and still less than half — 49 per cent — in 1940.

Unitarians cannot afford to permit their joy in their own increase and their preoccupation with percentages to obscure the fact that the major numerical gains in membership have accrued to orthodoxy rather than liberal religion. Nor can they well ignore the fact that a firm majority of the United States population is now committed to orthodoxy, an all but new phenomenon that could have many implications.

The total effect is to make Unitarians even more a minority than before. What that portends might be worth exploring — in a spirit of optimistic realism.

Certainly, on the face of it, effort must be intensified to assure that the impact of liberal religion be undiminished. The progress of the Unitarian Development Fund is one hopeful indication that it will be.

Toward greater democracy?

The Joint Merger Commission is to be commended for its acumen in producing a suggested constitution and by-laws for a "Unitarian Universalist Association." That it could present proposals so soon after conducting a plebiscite bespeaks the devotion and long hours which commission members have spent at their task. That it could produce so cogent a document bespeaks the keen insight and earnest effort which they have brought to their assignment.

Not that the proposals will be immune from criticism and amendment! There never was a commission, we suppose, that produced a document pleasing everybody. It seems predictable that there will be plenty of hassles on the floor when the proposals are presented late this month at the Joint Biennial Conference at Syracuse, New York.

If hassles there must be, it is permissible to hope that some of them will result in greater democratization than the commission suggests. It would be a pity, while we have the chance to overhaul the structures of two denominations, if the new were not more democratic than the old.

VICTOR BOVEE

Open Forum *(Continued)*

'UNIVERSAL CHURCH' SUGGESTED AS NAME IN EVENT OF MERGER

To the Register: . . . In the Unitarian-Universalist quest for a unifying name, why not . . . *The Universal Church* . . .? *Universal* implies catholic or encompassing all, liberal by its very connotation. The Unitarian heritage is not lost by expressing its liberal tenets in such a name as *The Universal Church.* The "arian" or "ist" on the two church names neither make nor break them. . . . — CHAUNCEY O. REINHART, *Roselle, N. J.*

To the Register: Merger has become a world-wide habit. Russia has swallowed her neighbors. General Telephone has absorbed Sylvania. Congregationalists have joined with the Evangelicals, and China has Tibet. If the Unitarians and Universalists unite, they'll have but one dart to prick the world's conscience. I favor two.

Our earth isn't as big as it was, but the universe must have room for two liberal faiths — maybe more. — CARL BIHLDORFF, *Brookline, Mass.*

READERS DISAGREE ON EFFECT OF REGISTER'S NEW FORMAT

To the Register: Congratulations on your "New face for the future." The format of the new *Register* is much more attractive than the old. The larger type and wider column width makes for easier reading, as does the dull-coat paper.

All in all, a considerable improvement. Kudos also to Gobin Stair for the production and design job and for the nicely spaced illustrations.

I wish the same team would go to work on *The Unitarian Signal* — a cramped little sheet long in need of revamping and redesign. — D. G. ROEHRS, *Downington, Pa.*

To the Register: . . . Dore's line sketches [June *Register*] undoubtedly are art — capital A Art, if you wish. Still, I don't see exactly how it fitted in with Joseph P. Morray's "Pride of State" subject matter. Also, this leaves me cold. By contrast, there's a real lift in looking at the faces of those wonderful kids on the cover of the February, 1959, issue. . . . — C. R. MOONEY, *Kansas City, Mo.*

To the Register: As a long-time reader of *The Christian Register,* please let me congratulate you on your new format. It is very readable, very dignified, and a first-rate typographical success in every way. . . . — FREDERIC G. MELCHER, *New York, N. Y.*

To the Register: I, for one, do not share your enthusiasm for the new *Unitarian Register* format. It is a retrogression in style and attractiveness and presents too scholarly an appearance. It will appeal only to a narrow segment of the reading public. — JOHN F. TWOMBLY, *Aiken, S. C.*

BEACON PRESS BOOK TERMED 'MATERIAL FOR 500 SERMONS'

To the Register: We Unitarians can be immensely proud of our renewed Beacon Press. If there be any doubt, pick up a copy of its recent publication *Pride of State* by Joseph P. Morray of California. Here is a magnificent study of the social forces in American capitalism that make *patriotism* a term of many meanings for the conscientious citizen. We all need to brood over one sentence especially in this brilliant analysis of contemporary America: "It is easier for a camel to pass through the eye of a needle than for privilege to abdicate to the general welfare."

Here is a book for 500 Unitarian sermons. . . . — STEPHEN H. FRITCHMAN, *Los Angeles, Calif.*

MINISTERIAL RECRUITMENT SHOULD INCLUDE FINANCIAL ASSISTANCE

To the Register: The *Register* brings word of . . . an AUA staff member for ministerial recruitment. The suggestion is made that such recruitment be extended among "mature men" from such professions as social work and teaching.

This statement interested me a great deal, for my husband — a former teacher and social worker — received his B.D. in June and will enter the Unitarian ministry. Like most "mature men" who might be recruited under this proposed program, he has had a family to support during three years in theological school; like most teachers and social workers, his pay was never adequate to acquire reserve for the years of training. A man's family, as well as the man himself, must be devoted to the cause in order to go through such years. Such devotion is good to find, but one wonders how successful a recruitment program will be unless it can assure some financial assistance when needed. . . . — MRS. PAUL MAC MILLAN, *Antwerp, N. Y.*

READER FINDS REGISTER IGNORES CHURCH-AND-STATE VIOLATIONS

To the Register: . . . I feel you are ignoring a most important area — your utter failure to list an amazing number of church-state violations can be disastrous to all religious liberals . . . I should like each issue to contain one page on violations . . . where they occur and names involved. Thus Unitarians can apply pressure for religious freedom through phone calls, letters, and telegrams. — RAYMOND MOSTEK, *Lombard, Ill.*

MUST UNITARIAN BE HIGHBROW? READER SEES RUMOR SCOTCHED

To the Register: Your Sarasota correspondent (Mid-Summer *Register*) who confesses he doesn't know Edmund Wilson has earned some kind of a medal for honesty. He's also entitled to our thanks for disposing of the rumor that you have to be a highbrow to be a Unitarian. — TALBOT PEARSON, *Boston.*

Books and Ideas

JUDAISM ANSWERS ULTIMATE QUESTIONS CLEARLY

BETWEEN GOD AND MAN: An Interpretation of Judaism. By Abraham J. Heschel. Edited by Fritz A. Rothschild. New York: Harper & Brothers. $5.

Between God and Man represents some of the finest, deepest, most discerning writing about religion I have read in years, and I devoutly wish that orthodox and liberal Christian alike would read it, though for rather different reasons.

Orthodoxy needs this book in order to be reminded of how essentially reasonable and sensible religion can be. Reading these pages, one is moved again to wonder that Western man has gone the irrational, incredible way of Christian theology rather than the straight, clear, way of its parent, Judaism. The traditional emphasis on formalism and ritual practices aside for the moment, there is little in Judaism that any reasonable man could not accept.

And quite as much the liberal Christian needs the book. Like a knife, it cuts beneath the surface of group dynamics-social action-committee meeting Unitarianism down to the most basic things of religion. "Religion," says Heschel, "is an answer to man's ultimate questions."

That word "ultimate" is the key to the book. Heschel writes with a blessed simplicity and clarity about those fundamentals of religion that often lie beneath rationality and strictly ethical concerns and to which many religious liberals do not give sufficient attention. His discussion of the role of wonder, mystery, awe, and reverence in religion is superb. "As civilization advances, the sense of wonder declines. Such decline is an alarming symptom of our state of mind. Mankind will not perish for want of information; but only for want of appreciation. The beginning of our happiness lies in the understanding that life without wonder is not worth living. What we lack is not a will to believe but a will to wonder." "Reverence is one of man's answers to the presence of mystery." "The beginning of awe is wonder, and the beginning of wisdom is awe."

Again, the sections on the nature of God and the interdependent relationship between God and man, and on faith, prayer, and human needs, are so simply and sensibly stated that one's admiration for Judaism (as well as for Heschel) flares up anew. Throughout the book more attention is given to the Bible than most of us are accustomed to, but this, after all, is to be expected of a Jewish scholar.

Between God and Man is a selection of the writings of Abraham J. Heschel, but its continuity and systematic arrangement are such that the book seems all of a piece. Since 1945 Heschel, one of the Jewish community's most authoritative voices, has been Professor of Jewish Ethics and Mysticism at the Jewish Theological Seminary of America in New York City. Much credit is due Fritz A. Rothschild who edited the book and contributed a most helpful introduction.

WALDEMAR ARGOW

EARLY UNITARIAN CONTROVERSIES ARE STILL ALIVE

THE TRANSCENDENTALIST MINISTERS: Church Reform in the New England Renaissance. By William R. Hutchison. New Haven: Yale University Press. $4.50.

Yale University Press has done us a great service in publishing in handsome format a colorful and well researched account of the Transcendentalist-traditional controversy of 1830-60. We are lucky that it is our history Dr. Hutchison has examined so faithfully.

His fairness to both points of view is notable throughout the book. He points out that the sources show "the profound conservatism which accompanied the advocacy of dissent and free inquiry," and sympathetically presents the Unitarian Christian, caught between orthodoxy on the one hand and "infidelity" on the other. For the Transcendentalists he makes a fair spectrum of their religious opinions, reports the "miracles controversy," Emerson, Parker and Absolute Religion, and the ministerial and ecclesiastical experiments of the group.

The writing is clear and vivid and occasionally particularly apt, as "cacophonies of half-expressed meanings in nearly all of [William Henry] Channing's *credos*." The critical study of that era is by no means concluded—challenge and reinterpretation of the material is possible always; but this admirable study is far and away the best modern treatment of an important and formative epoch of our history.

The experiences recorded are amazingly parallel to divergent emphases within our free faith today. The basic issue of achieving unity within the divergent values assigned to historical and contemporary elements of faith, and even the actual theological points at issue (modernist Protestantism now representing conservative early Unitarianism) are still very much with us. Nothing can contribute more to a wise understanding of our current situation than the perspective which can be gained from a fair and vivid presentation of an historical precedent such as this volume provides.

NATHANIEL LAURIAT

VOLUME ON ANCIENT NEAR EAST DEEMED 'WORK OF ART'

ARCHAEOLOGY AND THE OLD TESTAMENT. By James B. Pritchard. Princeton, N. J.: Princeton University Press. $5.

Something old and something new are found in this attractive survey of the archaeological discoveries of the ancient Near East bearing on our knowledge of the Old Testament. One naturally thinks that the archaeology

of the Bible is concerned primarily with Palestine, but the fact is that the peripheral cultures of Mesopotamia, Egypt, Syria, and Anatolia provide richer material for biblical knowledge than the Holy Land itself. From those areas come documents and monuments that shed great light on the literature, customs, and history of the Hebrews.

With that in mind, James B. Pritchard proceeds outward from Palestine to the surrounding countries, ending with Egypt, instead of following the usual chronological pattern. The Palestinian sites include Solomon's stables at Megiddo, the Siloam tunnel under Jerusalem, the Dead Sea Scrolls, Tell Bein Mirsim, Tell el-Hesi, and the recent excavation at Gibeon by the author himself.

Moving on to Phoenicia and Syria, Professor Pritchard describes the work of the French expedition under Claude Schaeffer which found at Ras Shamra (Ugarit) many tablets written in a Semitic alphabet of twenty-nine letters. Those inscriptions from the fifteenth century B.C. represent the earliest aphabetical system known, antedating the Phoenician by several centuries. The Ugaritic texts deal with Canaanite myths, beliefs, and religious customs which greatly influenced the Hebrews after their occupation of Canaan. The section on Assyria includes the well known Flood Tablets and Creation Account found in the library of Ashurbanipal at Nineveh. The Hammurabi Code and other pre-Hebrew law codes receive extended treatment. Finally, the author discusses the sayings of ancient Egyptian and Babylonian wise men and their influence on the Wisdom Literature of the Jews.

The volume is beautifully illustrated and from a mechanical standpoint is a work of art. It is not complete, but selective, and should whet the appetite of the general reader. The style is non-technical, and there is a minimum of documentation. The present work and *The Ancient Near East* are condensations of Pritchard's two large scholarly volumes, *Ancient Near Eastern Texts Relating to the Old Testament* and *The Ancient Near East in Pictures Relating to the Old Testament.*

FRED GLADSTONE BRATTON

SOCIAL SCIENTIST ATTACKS 'CULT OF OBJECTIVITY'

PERSONAL KNOWLEDGE: Towards a Post-Critical Philosophy. By Michael Polanyi. Chicago: University of Chicago Press. $6.75.

No ideal has been more misleading than that of scientific detachment. The cult of neutrality that dogs the rationalist and scientific traditions was no original part of those traditions, but developed much later — when rationalism no longer had to contend seriously with its great enemy, dogmatic theology. For rationalism, and the sciences of which it is composed, arose first as a negative instrument, to penetrate the spurious logics of dogma. When dogma failed, rationalism lost its object and became, in lieu of an object of attack, objective.

Professor Polanyi has written the best book yet in the continuing effort of modern methodologists to rid the scientific tradition of its dogmatic cult of objectivity. That cult has exercised a specially destructive influence, as he rightly says, on the social sciences, where the methods of the exact sciences still are mistaken too often for impersonal and uncommitted modes of relation between the observer and phenomena observed. Physical phenomena no longer are considered, by scientists themselves, as characterized by strict determinateness. Yet, in the social sciences, an almost cultic respect for systems of descriptive laws still predominates. But even the cultic belief among social scientists is giving way slowly under the attacks of methodologists such as Sir Isaiah Berlin and Karl Popper.

Polanyi has undertaken an even more ambitious work of methodological correction here than either Popper or Berlin. For those who want to understand how, within the scientific tradition, it is possible to generalize the particularities of knowledge, and yet hold them firmly together with one's experience and personal convictions, no book in English can be recommended more highly than *Personal Knowledge.*

PHILIP RIEFF

LIBERAL RELIGION RESEMBLES POSITIVE THINKING CULTS?

POPULAR RELIGION: Inspirational Books in America. By Louis Schneider and Sanford M. Dornbusch. Chicago: University of Chicago Press. $4.50.

Popular Religion is a report of a systematic textual study of forty-six best selling inspirational religious books, the first of which was published in 1875 and the most recent of which are the familiar effusions of Peale and Sheen.

Liberals generally have rejected such expressions of mass culture *en masse,* finding the religion they preach superficial and perhaps psychologically dangerous. It therefore may come as a surprise to find their hypotheses not unlike those of liberal churches. The religion described in these books is optimistic, worldly, man-centered, largely non-sectarian, and non-dogmatic. "A powerful stress on salvation in this life rather than the next prevails. . . . The literature consistently sees man as inherently good. . . . Teleological or anthropomorphic views of nature are weak and subdued. . . ."

A further liberal-like element of some literature, particularly that of Father Keller and the Christophers, is what the authors call "pseudo-transformationism," the attempt to give readers the feel of a power to "change the world" while actually operating at the most superficial level. The same charge perhaps could be made of some Unitarian attempts at social action.

This is not to say that Unitarianism is in real danger of becoming a branch of the positive thinking cult. No Unitarian in his right mind would espouse the thinking-will-make-it-so doctrine of a Peale ("optimistic visualization combined with prayer and faith will inevitably actualize achievement"). At the same time, in view of similarities between liberalism and popular inspirationalism, the extreme dangers of the latter become more significant. The description of a number of psychotics for whom positive thinking failed should haunt every liberal minister.

JOHN M. MORRIS

Thoughts for meditation EDITED BY JACOB TRAPP

Hallowed Be Thy Names

However men approach Me, even so do I welcome them, for the path men take from every side is Mine.

Bhagavad Gita

The most flawless proof of the existence of God is no substitute for it; and if we have that relationship the most convincing disproof is turned harmlessly aside. If I may say it with reverence, the soul and God laugh together over so odd a conclusion.

Sir Arthur Eddington

In Man's Image

Man makes God in his own image. It is indeed because he is in part divine that he knows there is a God at all. To know is to know something that is true, and therefore it is rightly said that there is truth in all religions.

In the temples of Shintoism there are no images of God. High up on the wall, but tilted so that the worshipper, looking upward, sees himself reflected in it, there is a looking glass. A Shinto priest explained this to me by saying that no believer can see more of the Godhead than is already in his heart; the mirror in which he sees only himself reminds him of this.

Maude Royden

An Altar to the Unknown God

The early Hindus, in the throes of speaking, were reluctant to name one being as exclusively supreme. They seemed to realize, rather early, that names are but names, and were never able to make an exclusive choice of one named God, as did the Hebrews. Searching for the Infinite, the Hindu mind and heart could cling but briefly to one name, one personalized being, one concept. Although the Hindu poet and worshipper could rest adoringly for a time on the grandeur of mountains and rivers, of sea and sun and sky, and address this grandeur as deity, he always postulated something beyond what he could see or grasp or imagine. There was a tendency towards the worship of one personal god, but somehow the mythological character of that one personal being always broke through.

They forsook the bright Devas, not because they believed or desired less, but because they believed and desired more. After every name, there came a No! They threw away the old names, but they did not throw away their belief in the transcendent reality they had vainly tried to name. After destroying the altars of their old gods, they built from the scattered stones, in the era of the Upanishads, a new altar to the Unknown God, unnamed, fathomless, not here or there, but everywhere.

Max F. Muller, adapted

Why All God's Names Are Hallowed

Men have addressed their eternal *Thou* with many names. In singing of Him who was thus named they have always had the *Thou* in mind: the first myths were hymns of praise. Then the names took refuge in the language of *It*; men were more and more strongly moved to think of and to address their eternal *Thou* as an *It*. But all God's names are hallowed, for in them He is not merely spoken about, but also spoken to.

Many men wish to reject the word God as a legitimate usage, because it is so misused. It is indeed the most heavily laden of all the words used by men. For that very reason it is the most imperishable and most indispensable. What does all mistaken talk about God's being and works (though there has been, and can be, no other talk about these) matter in comparison with the one truth that all men who have addressed God have had God Himself in mind? For he who speaks the word God and really has *Thou* in mind (whatever the illusion by which he is held), addresses the true *Thou* of his life, which cannot be limited by any other *Thou,* and to which he stands in a relation that gathers up and includes all the others.

Martin Buber

Universal Worship

All the bells are ringing. It is the hour of worship. A historical and religious impression mingles with the picturesque, the musical, the poetical impressions of the scene. All the peoples of Christendom, all the churches scattered over the globe, are celebrating.

And what are those many nations doing who have other prophets, and honor the Divinity in other ways? They have other sacred days, other rites, other solemnities, other beliefs. But all have some religion, some ideal end for life; all aim at raising man above the sorrows and smallnesses of the present, and of individual existence. All men are equally creatures of sorrow and desire, of hope and fear. All long to recover some lost harmony with the great order of things, and to feel themselves accepted and blessed by the Author of the universe. All know what suffering is, and yearn for happiness. All know what sin is, and feel the need of pardon. All have faith in something greater than themselves, all pray, all bow, all adore. All see beyond nature, Spirit, and beyond evil, Good. All bear witness to the Invisible. Here we have the link which binds peoples together.

Henri F. Amiel

NEWS of the Unitarian World

CHURCHES, FELLOWSHIPS LAUNCH STUDIES OF 'UNITARIAN UNIVERSALIST ASSOCIATION'

Unitarian, as well as Universalist, churches and fellowships this Fall found themselves plunged into some of their weightiest business of the century after the slack Summer season: consideration of the Joint Merger Commission's specific plan for consolidation of the American Unitarian Association and the Universalist Church of America into one religious organization.

The plan was distributed to churches and fellowships in printed pamphlet form as the vacation season neared a close. It was presented principally in terms of a proposed constitution and by-laws.

Dr. William B. Rice, commission chairman, reported in a letter of transmittal: "We regret that the task of drawing up a constitution and by-laws proved to be more time-consuming than we estimated." Nevertheless, the materials were available for full consideration well before the plan was scheduled to be taken before the delegate assemblies of both denominations at their Joint Biennial Conference October 27 through November 1 at Syracuse, New York.

In a brief statement, the commission reported that the best basis for joining the two denominational organizations into one, according to legal counsel, is by consolidation, rather than merger *per se*.

"A consolidation," the statement said, "is based on legislative permission to form a new corporation which supersedes two existing corporations. While the existing corporations do not go completely out of legal existence, they do not continue their powers as separate bodies and they cease operating as separate bodies.

"A merger is based on a union of two corporations in which one or the other of the corporations goes out of existence. Sometimes both corporations go out of existence. A merger has some disadvantages, a principal one being the possible loss of future bequests made by persons naming the non-existent corporation, prior to the time when the corporation becomes non-existent, as the beneficiary. This could not happen in a consolidation."

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The plan calls for consolidation of the AUA and the UCA into a single corporation to be chartered by the Commonwealth of Massachusetts and to be known as the *Unitarian Universalist Association*. Initially, it would headquarter at 25 Beacon Street, Boston, the present headquarters of the AUA.

The commission recommended that the consolidation become effective in May, 1961.

Churches and fellowships now members of the AUA or members of, or in fellowship with, the UCA automatically would become members of the consolidated organization. Membership for individuals, except present life members of the AUA, is not included.

"The reason that present Unitarian life members are included," the commission commented, "is a legal one. Prior to 1925, a person was permitted to become a voting life member of the AUA upon the payment of $50. In view of the fact of the consolidating process, rather than forming a brand-new organization, counsel has advised the commission that the membership of these life members represents a property right and consequently their membership must be continued into the consolidated organization."

The commission noted that there are approximately 265 such life members, presumably with an average age between sixty-five and seventy years.

Associate membership is provided for the present national organizations auxiliary to either the AUA or the UCA.

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The delegate body of the consolidated organization would be known as the General Assembly. It would hold regular biennial meetings, which might be conducted anywhere in the United States or Canada. It would have three standing committees: Nominating, Program, and Business.

All settled ministers in fellowship and a specified number of lay persons according to the size of member churches or fellowships would be delegates to the General Assembly. Each region and associate member would have two delegates. Elected officers, trustees, and present Unitarian life members would have individual voting rights.

Six officers of the consolidated organization would be elected by the General Assembly for four-year terms. They include the moderator, president, two vice-presidents, secretary, and treasurer. Nominating procedure is prescribed.

Acting for the General Assembly between meetings would be a Board of Trustees of twenty-six members, including the six officers and twenty elected members. One trustee would be elected from each region. The board would have at least four standing committees: Executive, Ministerial Fellowship, Finance, and Investment.

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The moderator would be the chairman of the General Assembly, the Board of Trustees, and its Executive Committee.

The president would be under the direction and control of the Board of Trustees, which could declare the office vacant "for the best interests of the association" by a three-fourths vote and appoint an acting president. The president would be the chief administrative officer; the proposed constitution and by-

'WE UNITE IN SEEKING —'

A constitution proposed by the Joint Merger Commission for a Unitarian Universalist Association includes the following material in its article on "Purposes and Objectives," after stating that the association shall devote its resources and exercise its corporate powers for religious, educational, and charitable purposes:

Section 2. In accordance with these corporate purposes, the members of the Unitarian Universalist Association, dedicated to the principles of a free faith, unite in seeking:

1. To strengthen one another in a free and disciplined search for truth as the foundation of our religious fellowship;
2. To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in their essence as love to God and love to man;
3. To affirm, defend, and promote the supreme worth of every human personality and the use of the democratic method in human relationships;
4. To implement our vision of one world by striving for a world community founded on ideals of brotherhood and peace;
5. To serve the needs of our member churches and fellowships, to organize new churches and fellowships, and to extend and strengthen liberal religion;
6. To encourage co-operation with men of good will of all faiths at home and abroad.

laws contain no directives in reference to the mode of organization or operation of the headquarters functions, leaving them to the board.

Vice-presidents would perform duties assigned them by the board and/or president.

The secretary would keep minutes of the meetings of the General Assembly, Board of Trustees, and its Executive Committee. He also would conduct elections and issue delegate credentials.

The proposed by-laws also call for appointment by the Board of Trustees of a recording secretary to serve a term of two years.

The treasurer would perform the usual duties of such an officer. By-laws would permit appointment of an assistant treasurer by the Board of Trustees from time to time.

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The commission's pamphlet discussed and offered suggestions for solution of problems concerning funds.

"All funds presently held by the AUA or the UCA would need to be studied legally," the commission stated. "Many could be used by the consolidated corporation immediately although court approval may be necessary in some cases, all of which will be covered by the legislation enacted and the court decrees obtained.

"If there are funds held by either the AUA or the UCA prior to consolidation which are so restricted that the court will not be able to vary or expand these specific provisions, then any such funds will be held by the new association but administered strictly in accordance with the terms of the gift. Funds only the income of which may be used will remain subject to that restriction. It is not anticipated there will be many such funds.

"Funds held by the Unitarian regions or Universalist state conventions will be brought into the association by similar procedures, i. e., by special legislation and with the sanction of court decrees where that sanction is necessary, but only when and if the regions and state conventions concerned agree that this may be done."

The proposed constitution provides that the new association assume all financial obligations and debts of both the AUA and UCA.

Another constitutional proposal would authorize the association to raise capital and operating funds to carry out its purposes and objectives. It also might raise such funds for the use of its associate members. The commission commented:

"Because at present the Unitarians have an independently incorporated money-raising organization, the United Unitarian Appeal, and the Universalists' Unified Appeal is not separate from the UCA, it would hardly seem practical for the new association to be a participating member of an independent fund-raising organization.

"The extent to which the United Unitarian Appeal continues to function after May, 1961, for other organizations will have to be determined. It may be that organizations now dependent upon it will eventually wish to have their money raised for them by the new association.

"The answers to these problems are not simple . . . . The commission feels that as important as these problems are, they will not interfere with the adoption of a plan of consolidation . . . so long as the new association has the necessary powers to engage in money-raising activities."

The proposed constitution would vest the responsibility for the investment of funds in the Board of Trustees.

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The proposed constitution would leave to the future the complexities of relationships among the new Unitarian Universalist Association and the various conferences and councils of Unitarian churches and fellowships and state conventions of Universalist churches and fellowships. It recognizes their autonomy.

For administrative purposes, however, it provides that the new association "shall establish and maintain areas of regional responsibility to be known as Regions, the same to be established in such number and with such geographical location as the General Assembly from time to time shall determine."

The commission commented that it is prepared to recommend a small number of regions so that necessary liaison with headquarters officials may be as convenient and as simple as possible.

The commission suggested that a committee composed of representatives of AUA regions, Universalist state conventions, the AUA Board of Directors, and the UCA Board of Trustees study in 1960-61 and recommend to the General Assembly a new system of regional organization.

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The proposed constitution provides for certain ministerial relationships with the new association.

Ministers having ministerial fellowship in either the AUA or the UCA on the effective date of consolidation automatically would receive ministerial fellowship in the new organization. Other ministers could be granted such fellowship under by-law procedure.

The constitution would give the sole right to grant ministerial fellowship to the association, but preserve the sole right of member churches to ordain.

The proposed constitution also provides that the new association establish and maintain a pension system for ministers, but preserves the rights and benefits conferred upon them by either the AUA or the UCA.

MAX FREEDMAN TO BE SPEAKER AT JOINT BIENNIAL CONFERENCE; TV-TYPE FORUM PROGRAM WILL FEATURE FOUR FOREIGN STUDENTS

An address by Max Freedman, correspondent for the Manchester *Guardian,* and "The World We Want," a forum patterned after a popular CBS-TV program, will be program features at the Joint Biennial Conference of Unitarians and Universalists October 27 through November 1 at Syracuse, New York.

Mr. Freedman, widely known among religious liberals as an acute observer of both American and foreign affairs, will speak at a public meeting at 8:30 P.M. Saturday, October 31, at the Lincoln Junior High School in Syracuse. He was enthusiastically received last March as a panel speaker at the National Workshop for Religious Liberals in Washington, D.C.

Mrs. Theodore Waller, director of the New York *Herald Tribune* Forum for High Schools aired by CBS-TV, will be moderator of the forum program planned for Friday night, October 30. Four foreign "alumni" of the television program are to appear with her.

Most of the conference time will be devoted to meetings of the General Assembly of the Universalist Church of America and the General Conference of the American Unitarian Association, separately or jointly, for consideration of a proposed AUA-UCA consolidation. Other activities will include daily luncheons and dinners and an Education Day program.

Education Day activities October 31 will be sponsored by the Division of Education of the Council of Liberal Churches (Universalist-Unitarian), Inc. Ministers, teachers, administrators, parents, and youth leaders are especially invited to attend.

First event will be a noon luncheon, at which the Rev. Josiah R. Bartlett, dean of the Starr King School for the Ministry, Berkeley, Calif., will speak on "A New Era in Religious Education Is Upon Us." About twenty workshops, conducted by religious education leaders, will follow.

Capacity Registration Expected for UN Seminar

Capacity registration is expected for the third United Nations Seminar for Unitarians and Universalists to be held November 9 through 11 in New York City.

Seminar features will include an after-dinner program, "The New Africa," presenting speakers from such recently established nations as Ghana, Guinea, Tunisia, and Morocco; a session on issues before the Fourteenth General Assembly of the UN; and the showing of a new UN motion picture, "Power Among Men."

An introductory program for persons who have not previously attended such a seminar will include a tour of the UN building and interpretations of the UN charter and activities.

Sponsors of the seminar include the Adult Programs Department of the Council of Liberal Churches (Universalist-Unitarian), Inc.; the General Alliance of Unitarian and Other Liberal Christian Women; the Association of Universalist Women; the Unitarian Service Committee; and the Universalist Service Committee. Mrs. Elvira K. Fradkin is chairman.

Conscientious Objectors' Registry Still Maintained

A registry for Unitarian conscientious objectors, established in 1940, still is maintained at the headquarters of the American Unitarian Association, 25 Beacon Street, Boston.

Any Unitarian who wishes his name to be entered upon the register may communicate with the AUA president, stating his formal connection with a Unitarian church or fellowship and his desire to be recorded as objecting on grounds of conscience to participation in war.

The registry was established as a result of a resolution adopted by the AUA at its annual meeting May 23, 1940, and action of the AUA Executive Committee the following June 6.

Notice of the action in *The Christian Register* of June 15, 1940, stated: "It should be borne in mind that this action by the Executive Committee in carrying out the will of the association does not in any way imply that the association, officially or unofficially, endorses the views of the conscientious objectors, but is an expression of respect for their right to hold these views, in accordance with our basic Unitarian belief in the sovereignty of the individual conscience."

OFFICIAL CALL: Annual Meeting Council of Liberal Churches (Universalist-Unitarian) Inc. will be held at the Hotel Syracuse, Syracuse, N. Y. Monday, November 2, 1959 at 2 P.M.

LAURA HERSEY, *Secretary*

IARF SOUVENIR BOOK TO GO ON SALE: A souvenir and reference book describing the 1958 Chicago Congress of the International Association for Religious Freedom (IARF) will go on sale October 27 at the Universalist-Unitarian Joint Biennial Congress at Syracuse, New York. Shown above are members of the editorial board: (front, left to right) Dr. Ernest W. Kuebler, IARF president, and Dr. Benjamin B. Hersey, chairman, and (rear) the Rev. John Kielty, the Rev. Richard Pierce, and the Rev. Dana E. Klotzle. Advance orders may be sent to Dr. Kuebler, 25 Beacon Street, Boston. The price is $3 a copy.

KEY REGIONAL POSTS ARE FILLED FOR DEVELOPMENT FUND CAMPAIGN

Organization of national and regional committees for the $3,200,000 Unitarian Development Fund moved forward steadily during the Summer months, according to Percival F. Brundage, general chairman, and some key posts have been filled in every regional conference.

The nation-wide fund-raising effort has been combined on the church and fellowship level with the United Unitarian Appeal to make a total goal of $3,800,000. The largest part of the target sum is being sought in advance gifts unrelated to parish campaigns.

John Richardson of Milton, Massachusetts, vice-chairman of the Development Fund, also accepted chairmanship of the advance gifts effort for both Northern and Southern New England regions early in the campaign planning. As a result of his early start, the New England advance gifts group is fully organized and made possible the announcement last May that twenty-nine gifts totaling $402,478 had been contributed through his committee alone.

Members of Mr. Richardson's committee include F. Gregg Bemis, Judge Lawrence G. Brooks, John M. Bullard, C. Rodgers Burgin, Charles C. Cabot, Raymond O. Chaffee, Richard S. Chamberlain, Marshall B. Dalton, Daniel Felix (advance gifts chairman for Maine), John D. Gannett, F. Murray Forbes, Thomas B. Gannett, Dr. Dana M. Greeley, Edgar C. Hirst, Raymond Holdsworth, Dunbar Holmes, Maynard Hutchinson, Robert H. Loomis, Lyman W. Phillips, Dr. Francis M. Rackemann, Rev. Robert D. Richardson, Edward B. Simmons, Clarke Simonds, Mrs. Ethan A. H. Sims, Philip W. Stocker, Marshall I. Stone, Hamilton Thornquist, and Walter H. Trumbull.

Other regional leaders enrolled thus far include: Meadville — I. Edward Optekar of Pittsburgh, Pennsylvania, regional chairman; Wallace Adler of Cleveland, Ohio, church and fellowship chairman; Middle Atlantic — Peter Grimm and Peter I. B. Lavan of New York City, regional co-chairmen; Donald Field, Oradell, New Jersey, church and fellowship chairman; Pacific Coast — Lewis P. Mansfield of San Francisco, California, regional chairman; Edmund A. Hartsook of San Francisco, advance gifts chairman; Southwest — Francis F. Campbell of Tulsa, Oklahoma, regional chairman; Thomas Jefferson — Philip Godfrey of Miami, Florida, regional chairman; Western — David Connolly of Rockford, Illinois, regional chairman; Western Canada — Dr. James A. Gibson of Ottawa.

SOUTHERN NEW ENGLAND COUNCIL APPOINTS CANFIELD ASSISTANT EXECUTIVE SECRETARY

The Rev. Glenn O. Canfield, Atlanta, Georgia, began August 5 his duties as assistant to the executive secretary of the Southern New England Unitarian Council.

Announcement of his appointment was made August 1 by Marjory Cabot Ware, president, and the Rev. Harold K. Shelley, executive secretary.

Mr. Canfield will give especial attention to (1) a new program of support, coordination, and development of the eight conferences within the region served by the council, and (2) further development of the committee work of the council as a means of increasing lay participation.

"Mr. Canfield brings to this new position a record of success in this type of work which eminently qualifies him," the announcement stated.

Mr. Canfield has been active not only in the parish ministry but also as an officer, board member, and committeeman in regional and conference organizations. He served a year as a vice-president of the American Unitarian Association. He was organizer and first minister of the United Liberal Church, Atlanta, Georgia, as minister-at-large of the AUA Department of Church Extension.

A graduate of Texas Christian University, Fort Worth, and McCormick Theological Seminary, Chicago, Illinois, Mr. Canfield also has served Unitarian churches at Clinton and Berlin, Massachusetts; Syracuse, New York; and, most recently, the First Unitarian Church of Miami, Florida.

Mr. Canfield is married and the father of a son and two daughters.

Rev. Glenn O. Canfield

Integration Statement Makes News at Memphis

A statement that "churches should take the lead in solving the integration problem" by the Rev. Eugene A. Luening, minister of the First Unitarian Church of Memphis, Tennessee, recently made news there.

The Memphis *Press-Scimitar* quoted Mr. Luening as saying that "churches should prepare now to meet the integration situation because it will come before they are ready for it if they don't prepare."

The story was published on the eve of the appearance in the church's pulpit of the Rev. Lionel A. Arnold, professor of religion and philosophy at LeMoyne College. The congregation was "somewhat larger than usual," Mr. Luening reported.

A 1957 invitation to Mr. Arnold to occupy the Memphis pulpit, issued by a former minister, was withdrawn by the president of the church Board of Trustees. The incident was followed by passage of an amendment to the church constitution stating that "membership and all activities of the church are open to all persons regardless of race. . . ."

Mr. Luening reported that the church's Evening Alliance has an active Human Relations committee, that its Liberal Religious Youth group has held several joint meetings with the youth group of the Greenwood A.M.E. Church, and that Memphis Unitarians are organizing a branch of the Unitarian Fellowship for Social Justice.

Isles of Shoals Unitarians Elect C. Elmer Richmond

Six officers, all residents of Massachusetts, recently were elected by the Isles of Shoals Unitarian Association at its sixty-third annual meeting on Star Island, New Hampshire.

C. Elmer Richmond, East Longmeadow, was elected president; the Rev. Robert A. Storer and Dr. Richard B. Lawrence, both of Winchester, and the Rev. Arnold Thaw, Natick, vice-presidents; Miss Irene Bucek, Jamaica Plain, secretary; and Frank B. Frederick, Milton, treasurer.

Mrs. Matson Leaves Position With Pacific Coast Council

Rosemary Thompson Matson, administrative assistant for the Pacific Coast Unitarian Council for the past four years, has resigned to accompany her husband, the Rev. Howard G. Matson, to Boston.

Mr. Matson has begun his duties as an associate director of the Department of Extension of the American Unitarian Association.

Blue Ridge Institute Draws Near-Capacity Crowd of 540

More than 500 persons attended the Thomas Jefferson Conference Summer Institute July 6 through 12, raising concern that the Blue Ridge Assembly facilities east of Asheville, North Carolina, may prove inadequate in future seasons. The facilities have been used for the institute for a number of years.

The Rev. Clifton G. Hoffman, executive director of the conference, reported that about 540 persons attended the institute and that if such growth continues, "we shall be faced with the necessity of splitting our institute or finding a new place."

One hundred seventy of the registrants were from Florida.

Principal speakers, in a series of morning lectures of "The Anatomy of Prejudice," were Dr. Bingham Dai, Duke University; Dr. Robert Armstrong, Atlanta University; and Dr. Harry Richardson, Gammon Theological Seminary. Harry Golden, editor of the *Carolina Israelite* and author of *Only in America,* was an evening speaker.

The program listed as seminar leaders Mr. Hoffman, Miss Alice Harrison, the Rev. C. Leon Hopper, Jr.; the Rev. Henry H. Cheetham, Mrs. Dale V. Flippo, Mrs. W. E. Steinhaus, Mrs. Daniel Santacroce, and Walter Steinhaus.

Dr. and Mrs. Francis Binkley were co-chairmen for the institute.

PCUC to Study Structure, Activities at Convention

A careful look at its structure and activities will be taken by the Pacific Coast Unitarian Council at its delegates' convention February 19 through 21, 1960, at Long Beach, California.

A Commission on Planning and Review to study the regional organization, its program, its services, and its effectiveness was created by the council's Board of Directors in June. It is to report at the February convention.

Proposed amendments to the council's by-laws, intended to accommodate the rapid growth in the region in recent years, have been prepared for action at the convention.

Convention theme will be "We Speak Up." Dr. Dana McLean Greeley, president of the American Unitarian Association is to be one of the principal speakers. Oscar Knieff is dean and John Clark, program chairman for the convention.

Newly-elected officers of the council's board are Sidney Lathrop, Portland, Oregon; president, and three Californians: Frank Richardson, Sacramento, secretary; Mrs. Edith Coleman, Oakland, treasurer; and Dr. Arnold Crompton, Oakland, executive committee chairman.

Sampling Shows Slackness In Advertising Follow-Up

The Unitarian Laymen's League engaged an independent researcher to make a sampling of opinion during the Summer among some of the persons who during the previous twelve months had answered Unitarian advertisements in various national magazines.

One hundred names were selected at random from those who had followed up the initial request for literature by asking where to find the nearest Unitarian society.

Forty-two replies were received within three weeks of the mailing. Four of them indicated that the Unitarian literature was either unhelpful or uninformative. Two of the four confessed to being unwavering in their orthodoxy. The other thirty-eight expressed satisfaction in varying degree.

Eleven (twenty-five per cent of those responding) reported having attended a service of either a church or a fellowship. Two of them said they had joined. But nearly half of the respondents reported they had not been approached, either in person or by mail or phone, by any Unitarian, although their names had been referred by the League to the nearest Unitarian society.

Those who did receive an invitation (about fifty-three per cent) had warm praise for the way they were received when they appeared at a service. Only one person found fault with the attitude of a Unitarian congregation, stating he was made to feel unwanted.

USC Public Relations Post Goes to Eugene B. Teixeira

Eugene B. Teixeira, Fall River, Massachusetts, has been named associate director of fund-raising and public relations for the Unitarian Service Committee, Inc., replacing Norma Nasmyth Sherry, who is studying this year at the Harvard Graduate School of Education.

Mrs. Sherry was awarded one of twenty-one grants totaling $100,000 by the Fund for Adult Education, White Plains, New York, an independent organization set up by the Ford Foundation.

British Youth Elected IRF Head at Conference

Grenville Needham of Leicester, England, was elected president of the International Religious Fellowship at its annual conference in July. The conference, with the theme "Religious Freedom, Religious Commitment," was held in Barnston, England.

Eleven young persons from the United States attended the conference as part of a summer tour sponsored by Liberal Religious Youth (Unitarian-Universalist).

ALLIANCE CONFERENCE TO FOCUS SESSIONS ON HUMAN RELATIONS

Preparations have been made to accommodate up to 200 persons at the General Alliance National Conference, October 19 through 23, at the Kellogg Center for Continuing Education, Michigan State University, East Lansing.

The event will take the form of a human relations conference under the leadership of MSU faculty members. Dr. Howard Bernson will be conference consultant. Theme will be "Planning for the Future — Women's Role in the Liberal Church."

Registration will begin at 2 P.M., October 19. First conference event will be a dinner at which faculty members will greet the conferees. An orientation session will follow.

Feature of the program will be a human relations workshop each morning under the leadership of Ed Moe. Afternoon workshops and their leaders will include Creative Worship, Dr. J. Oliver Hall; Adult Programming, Royal H. Cloyd; and Motivation for Participation, Russell Jenkins. Mr. Cloyd is adult programs director for the Council of Liberal Churches (Universalist-Unitarian), Inc.

A fourth afternoon workshop will be for ministers. The ministry will be discussed from "The Professional Point of View" under the leadership of Lewis Zerby; "The Business Point of View," Eugene Jennings; and "The Pastoral Counseling Point of View," John Jordan.

Evening events will include a report by the General Alliance Self-Study Committee, October 20; a session on denominational affairs, October 21; and entertainment, October 22. Luncheons and dinners are scheduled daily and worship services nightly.

Dr. Dana McLean Greeley, president of the American Unitarian Association, will speak at a special session the afternoon of October 22.

A conference summary will be presented by Dr. Robert Anderson at the final luncheon October 23.

Mrs. L. Charles Underwood, Cincinnati, Ohio, is conference chairman.

Members of the General Alliance Board of Directors will hold training sessions under the direction of the MSU faculty members October 18 and 19 prior to conference registration.

BEACON BOOKS IN MOSCOW

Two Beacon Press books were displayed at the recent American exhibition in Moscow.

William E. Spaulding, chairman of the American Unitarian Association's Publications Committee, reported that he saw displayed there copies of *Modern Literary Criticism,* by Irving Howe, and *Mahatma Gandhi,* by Nanda.

Liberal Christian Women Represented at Seminar

The International Union of Liberal Christian Women (IULCW) was represented by two delegates at a recent Seminar on Adult Education sponsored by the United Nations Ethical, Social, and Cultural Organization (UNESCO) at Twickenham, England. It was the first time the IULCW had been invited to participate in a UNESCO conference.

Through their membership in the IULCW, the General Alliance of Unitarian and Other Liberal Christian Women and the Association of Universalist Women also were represented.

Dr. Cornelia Boer, president, and Miss M. K. Garry, executive secretary of the IULCW, were among forty-three delegates attending from seventeen countries. Subject of the seminar was "Adult Education in Women's International Organizations."

Cambodia Decorates Two Members of USC's Staff

The Royal Government of Cambodia has awarded medals of recognition to Miss Helen Fogg and Mrs. Curtice Hitchcock, members of the staff of the Unitarian Service Committee, Inc., in connection with establishment of the Rural Education Demonstration Center in Kampong Kantuot, Cambodia.

Miss Fogg, director of the USC Department of Social Work and Education Overseas, was instrumental in developing plans for the first teacher training school established in Cambodia since the country gained independence in 1953. She was awarded the Gold Medal of Cambodian Recognition.

Mrs. Hitchcock, associate director of the department, was awarded the Chevalier of Merit of Monisaraphon for her part in establishment of the school, which expects to graduate 200 trained teachers each year, beginning in 1961. The decorations were bestowed on Mrs. Hitchcock in person by Chau Seng, Secretary of State for National Education, during her recent supervisory visit to Cambodia.

The USC maintains an American staff of educators as consultants to the Cambodian faculty at the center under contract with the International Co-operation Administration of the United States government.

MORE THAN 4,700 ADULTS ADDED TO UNITARIAN SOCIETIES' ROLLS

More than 4,700 adults were added to the voting membership rolls of Unitarian churches and fellowships in the United States and Canada in the year from May 1, 1958, to April 30, 1959 — the third largest gain in any post-war year.

But 3,264 names were dropped from the rolls credited in tabulations for the *Unitarian Yearbook 1959-1960* to two of the denomination's largest churches, with the result that *Yearbook* figures will show a net membership gain of only 1,439 for the denomination.

Mrs. Donna C. Fogg, editor of the *Yearbook,* said its statistical summary will show that total adult membership April 30, 1959, was 112,846. The previous *Yearbook* listed total adult membership as 111,407.

The new *Yearbook* will list voting membership of churches as 100,568 and of fellowships as 10,282. Membership in the Unitarian Church of the Larger Fellowship as of April 30 was 1,996.

People's Church of Chicago, Illinois, was given credit for only 1,689 voting members — those for whom its records contain current mailing adresses — although the church has many more names on its rolls.

The Community Church of New York City pruned its rolls during the past year to bring them up-to-date, reducing them from 2,103 to 1,423.

As a result of the adjustments, the denomination's net gain in voting membership of churches since May 1, 1958, is 115. The net gain in voting membership of fellowships, however, is 1,251, or 13.8 per cent. More than fifty new fellowships were organized during the year.

Reduction in the figures for People's Church and the Community Church left the UCLF in the position of the denomination's largest church.

Church school rolls increased 3,917, or 7.3 per cent, during the year. The 1959 total of 57,213 compared with the preceding year's figure of 53,296.

Mrs. Fogg said that 362 churches reported a total of 50,403 pupils and 176 fellowships, a total of 6,188. UCLF had 622 pupils on its religious education rolls.

The *Yearbook's* summary will show that the 1959 total number of Unitarian churches is 396, compared with 384 in 1958, and that the number of fellowships has increased from 247 to 284. Most of the additional churches had changed from fellowship status and had been included in the 1958 fellowship figure.

NEW CHURCHES

Mount Diablo Unitarian Church, *Walnut Creek, Calif.*
Unitarian Society of *Whittier, Calif.*
First Unitarian Church, *Sarasota, Fla.*
Unitarian Church of *Rockville, Md.*

NEW FELLOWSHIPS

Unitarian Fellowship of Antelope Valley, *Lancaster, Calif.*
Pacifica Unitarian Fellowship, *Pacifica, Calif.*
San Dieguito Unitarian Fellowship, *Solana Beach, Calif.*
Berrien County Unitarian Fellowship, *Benton Harbor, Mich.*
Unitarian Fellowship of Ocean County, *Toms River, N. J.*
Unitarian Fellowship of *Pendelton, Ore.*
Unitarian Fellowship of *Roseburg, Ore.*
Unitarian Fellowship in *Bennington, Vt.*
Unitarian Fellowship of *Falmouth, Mass.*
Unitarian Fellowship of *Glens Falls, N. Y.*
Jefferson County Unitarian Fellowship, *Wheatridge, Colo.*
Unitarian Fellowship of *Bozeman, Mont.*

Extension Trip to Include Thirty Towns, Five States

Nearly thirty communities in five southwestern states will be included in the Fall field trip itinerary of Munroe Husbands, fellowship director for the American Unitarian Association. Principal purpose of the trip will be to assist religious liberals in most of the communities to form Unitarian fellowships.

Tentatively scheduled in mid-August were visits to three communities in Missouri, four in Arkansas, five in Louisiana, ten in Texas, and seven in Oklahoma. A few of the communities have active fellowships. Mr. Husbands also planned visits to other communities en route to and from the Southwest.

The trip was scheduled to begin about September 20 and to end October 27 at Syracuse, New York, where Mr. Husbands will attend the Unitarian-Universalist Joint Biennial Conference.

Points listed on the tentative itinerary:

Missouri: Jefferson City, Joplin, Poplar Bluff.

Arkansas: Fayetteville, Fort Smith, Texarkana, Pine Bluff.

Louisiana: Monroe, Alexandria, Hammond, Baton Rouge, Lake Charles.

Texas: Baytown, Temple, Victoria, McAllen, Laredo, Odessa, San Angelo, Big Springs, Borger, Sherman.

Oklahoma: Muskogee, Lawton, Ardmore, Enid, Ponca City, Vinita.

Stops scheduled en route may include Geneva and Oswego, N. Y.; Zanesville, Elyria, and Springfield, Ohio; Danville, Ill.; and Bowling Green and Covington, Ky.

Scituate Church Observes Its 325th Anniversary

A three-part observance marked the 325th anniversary in September of the First Parish Church of Scituate, Massachusetts, seventh oldest church in New England.

Scheduled September 12 was the annual meeting of the Scituate Historical Society at which the Rev. Charles C. Donelson, Jr., minister of the church, was the programmed speaker on "Pioneer Life in Early Scituate." The following day, Dr. C. Conrad Wright, Harvard University, was scheduled to speak at morning church services on "A Goodly Heritage."

A catered dinner was served the evening of September 16 to members and friends of the parish. Dr. Samuel H. Miller, new dean of the Harvard Divinity School, was programmed to speak on "Reason in American Religion" at the anniversary service which followed, and Dr. Dana McLean Greeley, president of the American Unitarian Association, was scheduled to bring the association's greetings.

The Scituate parish has a rich tradition and history. One of the oldest in the nation, it "mothered" the establishment of several nearby congregations. Two of its early ministers became the first and second presidents of Harvard.

The church presently occupies its sixth building, erected in 1881. The preceding structure, destroyed by fire in 1879, was familiarly known as "The Old Sloop." Because of its location and its 100-foot tower, it was a landmark far at sea.

Evanston Church Is Praised For Excellence in Architecture

The building of the Unitarian Church of Evanston, Illinois, has been named one of Chicago's leading new structures.

The 1959 honor awards jury of the Chicago Chapter of the American Institute of Architects and the Chicago Association of Commerce and Industry described the church as "an outstanding contribution in the fields of architectural design, craftsmanship, and construction." It was the only building in greater Chicago so honored for "excellence in architecture."

A plaque was presented Richard S. Saunders, former chairman of the church building committee.

Wilmington Church Bids Farewell to MacKinnons

Nearly all adult members of the First Unitarian Society of Wilmington, Delaware, attended a farewell dinner for the Rev. and Mrs. John Godfrey MacKinnon before they left for their new church in Indianapolis, Indiana. More than seventy-five others, absent on business or vacation, sent greetings and were counted as "statistically present" by the master of ceremonies, Daniel O'Connor.

Members of the church presented Mr. MacKinnon a check "for carfare back and forth" between his new ministry and his old friends, a life membership in the Unitarian Fellowship for Social Justice, and a silver punch set.

Fellowships founded during Mr. MacKinnon's ministry in West Chester, Pennsylvania, and Newark, Delaware, gave their own farewell parties.

Unitarian Minister Wins Degree From Notre Dame

The Rev. Erwin A. Gaede, minister of the Unitarian Society of Westwood, Los Angeles, California, was awarded a Doctor of Philosophy degree by the University of Notre Dame at commencement exercises at Notre Dame, Indiana, August 4. He is believed to be the first Unitarian minister ever to receive a degree from the Roman Catholic institution.

Dr. Gaede's dissertation was titled "Reinhold Niebuhr and the Relationship of Politics and Ethics." He majored in political science.

"I had a very happy and stimulating experience in learning at Notre Dame," Dr. Gaede reported. "The students and faculty treated me as they would treat any person — with respect and consideration. Those who are most surprised at my receiving a degree from Notre Dame do not know that there are a number of non-Catholic students and faculty members on the campus. There are Protestants and Jews on the faculty; three faculty members were members of my [Unitarian] church in South Bend."

Dr. Gaede went to South Bend in 1951 to organize the First Unitarian Church, which grew from a fellowship formed in 1949. He studied for his doctorate during his ministry there, which ended in 1956 with his departure for his present position.

Waltham Gift Will Provide Liberal Minister for Harvard

A Unitarian or Universalist minister will be appointed to the faculty of the Harvard Divinity School to counsel students for the liberal ministry in their field work. The appointment has been made possible by a grant of $4,000 from the First Parish in Waltham, Massachusetts (Unitarian-Universalist).

OF THE MINISTERS

Birmingham, Ala., Charles White McGehee ordained, July 3.

Richard G. Kimball called to New North Church, *Hingham, Mass.*

Frank A. Wahlstrom called to *Hopedale, Mass.*

Robert C. Withington called to *Kingston, Mass.*

Paul I. MacMillan called to *Stoneham, Mass.*

Joseph I. Craig called to *Fitchburg, Mass.,* as assistant minister.

Gustav V. Ulrich called to *Windsor, Vt.*

Robert M. Doss called to *Rockville, Md.*

William Jacobsen called to First Church, *Brooklyn, N. Y.,* as assistant minister.

Grant F. Haskell called to *White Plains, N. Y.,* as assistant minister.

Hugo J. Hollerorth called to *Paramus, N. J.,* as minister of religion.

Robert Reed called to *Arlington, Va.,* as assistant minister.

Robert W. Sonen called to First Unitarian Church, *Miami, Fla.*

James H. Curtis called to *Burlington, Iowa.*

Robert S. Lehman called to *Anaheim, Calif.*

Francis C. Schlater called to *Las Vegas, Nev.*

Dr. Carola Barth Dies; Long Leader in Germany

Dr. Carola Barth, 79, for many years a leader of the international liberal religious movement, died May 17 in her home at Frankfurt am Main, Germany.

Throughout her life, Dr. Barth was active not only on the international scene but also in the religious and community affairs of her country. Before World War II she was a member of the Council of Thirty, a group of theologians and ministers governing the religious affairs of Germany. She was a founding member of the International Union of Liberal Christian Women.

She was headmistress of a girl's school in Cologne until 1934, when it was destroyed by Nazis. She resisted the Nazi regime and worked with refugees and the homeless during the war.

UMA Plans to Publish Professional Journal

Foundation of "a first-rate professional journal" devoted to the needs and interests of the liberal ministry has been approved in principle by the Unitarian Ministers Association, Dr. Peter H. Samsom, president, reported in the *U. M. A. Newsletter.*

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Sir Arthur Eddington, famous English astronomer, has stated that the inner light that George Fox and many others have emphasized and the external light of physics and astronomy in some way must be identified. Floyd Irving Lorbeer, M.A., B.D., has attempted to do this both in prose and poetry. In prose read THE PHILOSOPHY OF LIGHT (265 pages, cloth $2.50). In poetry send for THE OCEAN OF LIGHT (cloth $2.50, paper $1.50). In the words of Tennyson, is there *ONE GOD, ONE LAW, ONE ELEMENT?* Is there one word that can help greatly to bring unity and the reality of God to this divided world? Discounts given to libraries and to college teachers. Free brochure available.

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NECROLOGY

GEORGE F. PATTERSON

Born October 20, 1874, George Francis Patterson studied at Lombard College and the University of Chicago, receiving the honorary degree of D.D. from Lombard in 1926. He was ordained in 1904 at the Universalist Church of Morrison, Illinois, and served the Universalist Church of Rochester, Minnesota, and then that of Minneapolis, Minnesota, until 1911, when he became minister of the Unitarian Church of Kalamazoo, Michigan. In 1917, he became minister of the Peterborough, New Hampshire, Unitarian Church, then that of Concord, New Hampshire, in 1919. In 1923, he became field secretary of the American Unitarian Association.

In 1928, Dr. Patterson became administrative vice-president of the AUA, and, in 1937, director of the Department of the Ministry. In both posts he was a treasured friend and counselor of a host of ministers, helping many a man to face a difficult situation with poise and dignity. Equally, he helped their churches to accept the fact that their ministers were human beings in need of both understanding and financial support, if they were to serve effectively. The unity of the spirit in the midst of all kinds of diversity and adversity survived often because of Dr. Patterson's keen sense of humor and understanding of people.

In 1939, Dr. Patterson went to Tulsa, Oklahoma as minister of All Souls' Church and Southwestern regional director, and in 1943 to Framingham, Massachusetts, as interim minister. He retired in 1946. He is survived by his wife, Mrs. Helen Pierce Patterson, and daughter, Mrs. Lillian Elizabeth Richardson.

R. T. W.

EDITOR'S NOTE: Members of Dr. Patterson's family have requested that memorial gifts in his name be sent to the Starr King School for the Ministry, 2441 LeConte Avenue, Berkeley 9, California.

WALTER B. PEDERSEN

The Rev. Walter Beckman Pedersen, minister of the Birmingham (Michigan) Unitarian church, died in his sleep May 11, 1959. A memorial service was held Sunday, May 17, at the Church of Our Father, Detroit. Participating were a number of his co-workers in the Detroit area and in the Birmingham church, Thomas Edwards, Miss Constance Young, the Rev. William Hammond, the Rev. Karel Botermans, the Rev. Frank Gentile, and Dr. Tracy M. Pullman.

Mr. Pedersen was born April 4, 1906, in Brooklyn, New York. He was graduated from New York University in 1930 and from Harvard University with the degree of S.T.B. in 1933. He was ordained in the Lebanon, New Hampshire, Unitarian church in September, 1933. After ministries at the Meadville, Pennsylvania, and Cohasset, Massachusetts, Unitarian churches, he spent two years as leader of the Westchester, New York, Ethical Society and four years, 1954-58, as leader of the Cleveland Ethical Society. In 1958, he went to the newly-founded Birmingham Unitarian Church, and in one year he led the congregation to the point of construction of its first building and won a position of high regard and genuine leadership.

Other significant activities were with the American Red Cross, 1945-46, and a tour of duty as education officer for the American Military Government in Japan, 1946-51.

Mr. Pedersen married Rebecca P. FitzGerald in 1926. A son, Michael, born in 1937, died in 1950. Mrs. Pedersen and a daughter, Carol, live in Royal Oak, Michigan.

T. M. P.

BERTHA F. PETTENGILL

The Rev. Bertha Frances Pettengill, Unitarian minister, who died May 27 in her eighty-sixth year, was known to many, deeply loved, and had an extraordinary career.

She was born June 6, 1873, in Augusta, Maine, the daughter of Rodney Bernard and Jane Holmes Capen. She attended school in Augusta and was graduated there from Cony High School, where she later taught.

One summer, Arthur G. Pettengill, a Congregational minister educated at Bowdoin College and Yale Divinity School, supplied the pulpit of the Congregational Church in Boothbay Harbor, a few miles from Ocean Point, and this circumstance lead to his marriage with Miss Capen in 1896. About that time, Mr. Pettengill became a Unitarian, and served Unitarian churches in Yarmouth, Maine; Hyde Park, Massachusetts; Waterville, Maine; and finally Preble Chapel, Portland, Maine, where his service, beginning in 1904, continued until his death in November, 1935.

The Pettengills had four children, Miriam, now Mrs. Sheldon S. Jones; Rodney G., who died in January, 1935; Richard E.; and Elizabeth, now Mrs. Vincent B. Silliman. There are five grandchildren and three great-grandchildren.

On Mr. Pettengill's death, Mrs. Pettengill took her husband's place at Preble Chapel, soon was called as the minister, and in 1937 was ordained. She took up the work where Mr. Pettengill left off, was a stimulating leader of all phases of church life, introduced the Beacon curriculum of religious education as its materials appeared, and interpreted the new philosophy of religious education to her church school teachers.

A service in her memory was conducted Sunday, May 31, in Preble Chapel. Conducting the service, as she had requested, were the Rev. Vincent B. Silliman, minister of the Beverly Unitarian Church, Chicago, her son-in-law, and the Rev. Arthur N. Moore, minister of Preble Chapel.

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PROPOSED CONSTITUTION OF THE UNITARIAN UNIVERSALIST ASSOCIATION

ARTICLE I

Name

The name of this organization shall be the Unitarian Universalist Association.

ARTICLE II

Purposes and Objectives

Section 1. The Unitarian Universalist Association is an incorporated organization which by consolidation has succeeded to the charter powers of the American Unitarian Association, incorporated in 1847, and The Universalist Church of America, incorporated in 1866, by virtue of legislation enacted by The Commonwealth of Massachusetts and the State of New York, respectively. The Unitarian Universalist Association is empowered to and shall devote its resources and exercise its corporate powers for religious, educational and charitable purposes; and is empowered to solicit and receive funds, separately or with others, to support its work and the work of presently existing Unitarian and Universalist organizations; and without limitation as to amount, to receive, hold, manage, invest and reinvest and distribute any real and personal property for any of the foregoing purposes.

Section 2. In accordance with these corporate purposes, the members of the Unitarian Universalist Association, dedicated to the principles of a free faith, unite in seeking:

1. To strengthen one another in a free and disciplined search for truth as the foundation of our religious fellowship;
2. To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, immemorially summarized in their essence as love to God and love to man;
3. To affirm, defend and promote the supreme worth of every human personality and the use of the democratic method in human relationships;
4. To implement our vision of one world by striving for a world community founded on ideals of brotherhood and peace;
5. To serve the needs of member churches and fellowships, to organize new churches and fellowships, and to extend and strengthen liberal religion;
6. To encourage co-operation with men of good will of all faiths at home and abroad.

Section 3. The Unitarian Universalist Association hereby declares and affirms the independence and autonomy of local churches and fellowships and nothing in this Constitution or By-Laws of the Association shall be deemed to infringe upon the congregational polity of churches and fellowships, nor upon the individual freedom of belief, which are inherent in the Universalist and Unitarian heritages. No minister shall be required to subscribe to any particular interpretation of religion, or to any particular religious belief or creed to obtain and hold Fellowship with the Unitarian Universalist Association.

ARTICLE III

Membership

Section 1. All churches and fellowships which are members of the American Unitarian Association and all churches and fellowships which are members of or in full fellowship with The Universalist Church of America on the effective date of this Constitution shall be members of the Unitarian Universalist Association.

Section 2. Those individuals who, on the effective date of this Constitution, were life members of the American Unitarian Association and were so constituted on or before May 1, 1925, shall be life members of the Unitarian Universalist Association and shall have all the rights and privileges of membership, including the right to vote at meetings of the Association.

Section 3. A church or fellowship may become a member of the Association upon acceptance by the Board of Trustees of the Association of a written application for membership stating that it subscribes to the purposes and objectives of the Association and pledges itself to support the Association.

Section 4. Any church or fellowship which is a member shall have the right through delegates to vote at meetings of the Association, during the fiscal year in which it becomes a member and thereafter, provided such church or fellowship has met the following conditions in the next preceding fiscal year:

A. Made a financial contribution to the Association.
B. Conducted regular religious services.
C. Maintained a regularly constituted organization with adequate records of membership, with elected officers and with provisions for annual meetings of members.
D. Furnished the Association with required reports on church statistics and activities.

Churches and fellowships which do not comply with these requirements in one fiscal year shall not have their delegates accredited in the next fiscal year nor until the beginning of the fiscal year next following their compliance therewith. The Board of Trustees shall have the duty of determining compliance or non-compliance with these requirements and it shall make rules to carry out the intent of this Section.

Section 5. The Board of Trustees may admit to associate membership any other organization the purposes and programs of which, in the Board's judgment and discretion, are auxiliary to and support the purposes and objectives of the Association, upon a written application from such organization stating that it subscribes to the purposes and objectives of the Association and pledging itself to support the Association. Such membership shall continue so long as in the Board's judgment and discretion such organization's purposes and programs continue to be auxiliary to and in support of the purposes and objectives of the Association. Each associate member, through delegates, shall have the right to vote at each meeting of the Association during the fiscal year in which it becomes an associate member and thereafter provided such associate member has made a financial contribution to the Association in the next preceding fiscal year.

ARTICLE IV

Conduct of the Association's Affairs

Section 1. Delegates and individuals having the right to vote shall constitute the General Assembly of the Association. The General Assembly shall be the over-all policy making body for carrying out the purposes and objectives of the Association and shall direct and control its affairs. The Board of Trustees shall conduct the affairs of the Association and subject to the provisions of its Constitution and By-Laws, shall carry out the policies and directives of the General Assembly and shall have all the usual powers of corporate directors as provided by law. The Officers of the Association, including those elected by the General Assembly and those appointed by the Board, shall be subject to the direction and control of the Board and shall have all the usual powers of such officers as provided by law.

Section 2. The responsibility for investment of funds of the Association is vested in the Board which may from time to time delegate these powers to its Investment Committee, but no such delegation shall relieve the Board of its over-all responsibility in this respect.

Section 3. The Association, as of the effective date of this Constitution, hereby assumes all financial obligations and debts of the American Unitarian Association and The Universalist Church of America and agrees to pay and discharge the same. Funds and assets held prior to said effective date for the benefit of any church, fellowship or organization by either the American Unitarian Association or The Universalist Church of America shall be held by the Unitarian Universalist As-

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Proposed Constitution

(*Continued from page 25*)

sociation upon the same conditions and obligations, so far as required by law. If, after the effective date of this Constitution, the Association shall consolidate, merge with, or become the successor of any organization (other than the American Unitarian Association or The Universalist Church of America) which holds funds or assets for the benefit of any church, fellowship or organization, any such assets and funds thus acquired by the Association shall be held under the same conditions and obligations, so far as required by law. Unless subject to specific restrictions, such funds or assets may be invested in the General Investment Fund of the Association.

Section 4. The Association shall raise capital and operating funds to carry out its purposes and objectives and also may raise capital and operating funds for the use of its associate members and others as provided in Article II, Section 1.

ARTICLE V

Regions

Section 1. In order to provide for the services and work which can best be accomplished through regional organizations, the Association shall establish and maintain areas of regional responsibility to be known as Regions, the same to be established in such number and with such geographical location as the General Assembly shall from time to time determine. Recognizing that prior to the formation of the Association, Conferences and Councils of Unitarian churches and fellowships, and State Conventions of Universalist churches and fellowships had been created by groups of churches and fellowships and vested with certain duties and powers, independent in whole or in part from the jurisdiction of the American Unitarian Association or The Universalist Church of America, respectively, and recognizing that the Boards and Officers of these units and their successors can continue to contribute a major part of the direction and operation of regional services and work, and recognizing also that the organic integration of these Conferences, Councils and Conventions into the Association will not be necessarily contemporaneous or in identical pattern, the Regions established by the Association may make use of the system of having regional organization based on the principle of local autonomy, consistent however with a unified plan for Regions and the promotion of the welfare and interests of the Association as a whole and of its member churches and fellowships, all as determined by the Association.

ARTICLE VI

The Ministry

Section 1. Ministers having Ministerial Fellowship with the American Unitarian Association or The Universalist Church of America on the effective date of this Constitution shall thereby have Ministerial Fellowship with the Unitarian Universalist Association. Other ministers shall be admitted to Ministerial Fellowship upon filing an application with the Association and meeting its requirements as set forth in its By-Laws and Rules made pursuant thereto. The Association recognizes and affirms that member churches alone have the right to ordain their ministers. The Association alone shall have the right to grant Ministerial Fellowship with the Association.

Section 2. The Association shall establish and maintain a pension system for ministers having full Ministerial Fellowship with the Association. Ministers who, on the effective date of this Constitution, have pension rights and benefits theretofore conferred by the American Unitarian Association or The Universalist Church of America shall not have those rights or benefits abridged without their written consent insofar as the same are at that time vested rights and benefits which constitute legal obligations.

ARTICLE VII

Financial Services to Churches and Fellowships

Section 1. The Association may receive funds and other assets for investment and custody and hold the same for the benefit of member churches, fellowships and other organizations subject in each instance to the approval of the Board of Trustees. The Board of Trustees shall establish rules to carry out the intent of this Section and such rules shall include the right of withdrawal of such funds and assets on reasonable notice.

ARTICLE VIII

Seal

The Association shall have a corporate seal which shall be in such form as the Board of Trustees shall approve.

ARTICLE IX

Rules Under This Constitution

Rules made under the authority of this Constitution shall take effect upon adoption but may be amended or repealed by vote of the General Assembly.

ARTICLE X

Amendments

This Constitution may be amended or repealed by the General Assembly at a regular meeting of the Association at which a quorum is present if two-thirds of those present and voting so order, but the General Assembly shall act on any proposed amendment or repeal only when the same has been submitted in accordance with the By-Laws and read at the previous regular meeting

PROPOSED BY-LAWS OF THE UNITARIAN UNIVERSALIST ASSOCIATION

ARTICLE I

Meetings

Section 1. Regular meetings of the General Assembly of the Unitarian Universalist Association shall be held biennially in April or May at such time and place in the United States of America or in Canada as the Board of Trustees from time to time shall determine.

Section 2. A special meeting of the General Assembly of the Association may be called by the Board of Trustees at any time, and a special meeting shall be called by the Board of Trustees upon petition of not less than three hundred legal members of not less than one hundred of the member churches and fellowships in at least ten different states and provinces. Such a meeting shall be held at such time and place in the United States of America or in Canada as the Board from time to time shall determine.

Section 3. A quorum at any meeting of the General Assembly shall be not less than three hundred accredited delegates representing among them not less than one hundred of the member churches or fellowships located in at least ten different states or provinces.

Section 4. The Board of Trustees from time to time shall prescribe the form and manner of giving notice of all meetings of the General Assembly.

ARTICLE II

Fiscal Year

Section 1. The fiscal year of the Association shall be from April 1 to March 31.

ARTICLE III

Officers and Trustees

Section 1. The elected Officers of the Association shall be a Moderator, a President, two Vice Presidents, a Secretary and a Treasurer. These Officers shall be members of the Board of Trustees and they and twenty other persons shall constitute the Board of Trustees of the Association.

Section 2. The Board of Trustees may from time to time appoint such executive and administrative officers of the Association as it shall determine.

Section 3. No Trustee who is not also an elected Officer may serve more than two successive terms of four years each. However, a Trustee may at any time become one of the elected Officers of the Association and serve the full term of such office. No person who has served as an elected Officer for a full term shall thereafter be elected a Trustee without an interim of four years.

Section 4. Trustees, other than elected Officers, shall be divided into two groups of equal numbers, and one such group shall be elected at each regular meeting of the General Assembly for terms of four years.

Section 5. The elected Officers of the Association shall serve for terms of four years and until their successors are qualified, but they shall not serve for more than three successive terms.

Section 6. Any vacancy among the elected Officers or the Trustees shall be filled by the Board of Trustees until the next regular meeting of the General Assembly. All persons elected at a meeting of the General Assembly shall take office immediately on the adjournment thereof and shall serve until the regular meeting at which their terms expire or until their successors are qualified.

Section 7. The Board of Trustees shall meet at least six times between regular meetings of the General Assembly and shall act for the Assembly between meetings thereof and shall present to each regular meeting of the Assembly a report of its activities. The report shall be made by the Moderator.

Section 8. Fourteen members of the Board of Trustees shall constitute a quorum.

Section 9. All Officers, Trustees and members of Standing Committees of the General Assembly and of the Board of Trustees shall be legal members of member churches or fellowships.

ARTICLE IV

Duties of Officers

Section 1. The Moderator, who shall also be Chairman of the Board of Trustees, shall preside at meetings of the General Assembly, the Board of Trustees and the Executive Committee. He shall be available to represent the Association on special occasions and shall assist in promoting the welfare of the Association. He shall serve without salary, but the Association shall provide him with funds for travel and other expenses as determined by the Board of Trustees.

Section 2. The President, subject to the direction and control of the Board of Trustees, shall be the chief executive Officer of the Association. He shall be *ex officio* a member of all Standing Committees of the General Assembly except the Nominating Committee, and of all Standing Committees of the Board. As an *ex officio* member he shall have the right to vote, unless provided otherwise in the By-Laws. Upon the death of the President, or if at any time during the term of his office, in the opinion of at least three-fourths of the whole Board of Trustees, he is incapacitated or they determine that it is for the best interests of the Association, the Board of Trustees

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shall declare the office vacant and shall appoint a person (who may or may not be one of the elected Vice Presidents) as Acting President to serve until the next meeting of the General Assembly. An Acting President shall have the same powers and duties and obligations as the President.

Section 3. The elected Vice Presidents shall serve without salary and shall be assigned such duties and responsibilities as the Board of Trustees or the President shall from time to time determine.

Section 4. The Secretary shall serve without salary and shall perform all duties usually pertaining to his office, except those pertaining to a recording officer with the powers of clerk, and all other duties assigned to him by the Board. The Secretary may sign and attest deeds, mortgages, contracts and other documents to which the Association is a party or with which it is concerned.

Section 5. There shall be a Recording Secretary who shall be appointed by the Board of Trustees at the first meeting of the Board following each regular meeting of the Association. He shall hold office for two years and until his successor is qualified. The Board of Trustees shall fill any vacancy in the office of Recording Secretary. Any person appointed to the office of Recording Secretary or appointed to fill a vacancy in that office shall at the time of his appointment, as is required by law, be a resident of The Commonwealth of Massachusetts and upon being appointed shall be sworn to the faithful performance of the duties of the office and if a Recording Secretary shall cease to be a resident of The Commonwealth of Massachusetts, this fact shall thereupon create a vacancy in the office. The Recording Secretary shall be responsible for keeping full records of the official actions of the General Assembly, of the Board of Trustees and of the Executive Committee, and he may sign and attest deeds, mortgages, contracts and other documents to which the Association is a party, or with which it is concerned.

Section 6. The Treasurer shall have the custody of the corporate seal and of all the funds, deeds and all other evidences of the property of the Association. He shall receive moneys, make disbursements as directed by the Board of Trustees and otherwise transact all the business of the Association relating to its property and finances. He shall execute and deliver all deeds and other instruments of conveyance, assignment or transfer in the name of the Association, and when required shall affix the seal of the Association upon them. Except as otherwise directed by the Board, he may buy or sell any stocks, bonds, securities or other personal property on behalf of the Association with the approval in each instance of two other members of the Investment Committee. At each regular meeting of the General Assembly, he shall submit a detailed report. At each meeting of the Board of Trustees he shall report in such form and detail as the Board of Trustees from time to time may require. He shall be bonded in such amount or amounts and with such surety or sureties as the Board of Trustees may require.

Section 7. An Assistant Treasurer may be appointed from time to time by the Board of Trustees to serve instead of the Treasurer when the Treasurer shall be unable to serve for any reason in the sole discretion of the Board. A person appointed as Assistant Treasurer shall, while he holds such office, have all the powers and duties of the Treasurer. His appointment shall state the date when his term of office begins and the date when his term of office expires or he may be appointed to serve until further action by the Board of Trustees. The appointment of an Assistant Treasurer shall be conclusive evidence that the Treasurer is unable to serve.

ARTICLE V

Delegates

Section 1. Delegates from Churches and Fellowships: Each member church and fellowship shall be entitled to be represented at each meeting of the General Assembly by delegates as follows:

A. The ordained minister or ministers in Fellowship with the Association who are settled in such a church or fellowship. If any minister is ordained and settled in more than one church or fellowship, he may represent more than one church or fellowship but he shall have only one vote.

B. Each member church and fellowship shall also be entitled to one or more lay delegates from among its legal members in accordance with the following table:

Size of Church or Fellowship in Legal Members	No. of Lay Delegates
1 - 50	1
51 - 150	2
151 - 250	3
251 - 350	4
351 - 450	5
451 - 550	6
551 - 650	7
651 - 750	8
751 - 850	9
851 - 950	10

There shall be one lay delegate for each additional five hundred legal members or major fraction thereof where church legal membership is larger than nine hundred fifty members. To compute the number of lay delegates from a federated church, so-called, all legal members of the church shall be counted and that

number divided by the number of denominations included in the federation except that where Unitarians and Universalists are part of a federation, they shall be counted as one denomination and to the quotient so computed, the above table shall be applied.

C. Lay delegates shall be chosen by each member church or fellowship only from its own legal members and in accordance with its own By-Laws or procedures. Additional persons who are qualified may be designated as alternates. Delegates and their alternates may be designated to attend all meetings of the General Assembly to be held in any fiscal year of the Association or only a particular meeting as each church or fellowship shall determine.

Section 2. Delegates from Regions: Each Region shall be entitled to be represented by two delegates at each meeting of the General Assembly. Each such delegate shall have one vote. The delegates shall be chosen by each Region in accordance with its By-Laws or procedures and shall be legal members of member churches or fellowships in the Region.

Section 3. Delegates from Associate Members: Associate members shall each be entitled to be represented by two delegates at each meeting of the General Assembly. Each delegate shall have one vote and shall be chosen in accordance with the By-Laws or procedures of the associate member organization which he represents and he shall be a legal member of a member church or fellowship.

Section 4. Multiple Representation: If a delegate represents more than one church, fellowship, region or associate member, he shall nevertheless be entitled to only one vote.

Section 5. Individuals Entitled To Vote: Each Trustee of the Association (including the elected Officers of the Association) and each Life Member shall be entitled to one vote at each meeting of the General Assembly but if such Trustee or Life Member shall also be a delegate, while he may represent both the organization from which he has been sent and the Association, he shall have only one vote.

Section 6. Credential Procedures: Not less than thirty days prior to any meeting of the General Assembly, the Secretary of the Association shall send to each organization entitled to be represented by delegates the proper number of delegate credential cards. The Secretary shall also furnish individuals entitled to vote with credentials. With the approval of the Board of Trustees in each instance, the Secretary shall make rules pertaining to accreditation of delegates and to election procedures, and under such rules, but with the right of appeal to the Board of Trustees, the Secretary shall determine the number of delegates to which each member organization is entitled. The Secretary shall include in the rules appropriate provisions for casting election ballots by mail.

Section 7. Balloting Procedures: Prior to each regular meeting of the General Assembly, the Secretary shall prepare ballots in two forms — one to be voted in person by delegates attending such meeting, the other to be marked and mailed by delegates not attending such meeting, upon which shall appear the names of all who have been nominated for office in accordance with these By-Laws. One of each form of ballot shall be sent with each credential card issued by the Secretary. Any absentee ballot which is received by the Secretary not less than two days (excluding Saturday, Sunday and holidays) preceding the day for which a regular meeting has been called, if accompanied by the signed credential card of the person casting such ballot, shall be counted with the ballots executed and cast by persons attending a regular meeting, provided that no person shall cast more than one ballot. The Secretary shall have general charge of elections but may delegate the counting of ballots and other routine duties to a Committee of Tellers appointed by him. Ballots received by mail or cast at such a meeting, which appear to be marked so that the voter's intent is not clear shall be segregated and, unless excluding them the result of the vote is certain, the doubtful ballots shall be referred to the Moderator who shall decide whether to count them and how to count them and his decision shall be final.

ARTICLE VI

Committees of the General Assembly

(This article provides for three standing committees of the General Assembly — Nominating, Program, and Business — and for appointment of other committees and commissions as needed. It details composition and duties of the three standing committees and, in the case of the Business Committee, procedures it must follow in drafting agenda for General Assembly meetings.)

ARTICLE VII

Committees of the Board of Trustees

(This article provides for four standing committees of the Board of Trustees — Executive, Ministerial Fellowship, Finance, and Investment — and for appointment of other committees. It details the composition and duties of each of the four committees.)

ARTICLE VIII

Committee Vacancies

Section 1. The Board of Trustees shall fill any vacancy occurring on any committee of the General Assembly or

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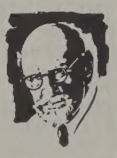
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of the Board. A person appointed to fill a vacancy shall hold office, in the case of a Standing Committee of the General Assembly until its next regular meeting, and in all other cases for the remainder of the term of office that has been vacated.

ARTICLE IX

Nomination Procedures

Section 1. The Nominating Committee within fifteen months of the adjournment of each regular meeting of the General Assembly shall inform all members of the Association of the offices (including elective Officers, Trustees and General Assembly Standing Committees memberships) to be filled at the next regular meeting including vacancies to be filled to complete unexpired terms, and invite any person interested to submit names of persons to be considered for any such office.

Section 2. The Board of Trustees shall nominate candidates for the offices of the President, the Secretary and the Treasurer.

Section 3. The Nominating Committee shall nominate candidates for the offices of Moderator and the Vice Presidents.

Section 4. Of the twenty Trustees, other than the elected Officers of the Association, there shall always be one Trustee from each Region elected by the General Assembly. Any such person at the time of his nomination and during his continuance in office shall be a legal member of a church or fellowship in his Region. The Board of Trustees shall divide the Regions into two groups distributed as to number as evenly as possible. Each biennium from one of these groups in the successive order established by the Board, the appropriate number of Trustees to be regularly elected that year from Regions shall be nominated as set forth below together with a nomination from any Region in which there is an unexpired term to be filled. Each Region entitled to nominate a Trustee shall, acting under its own procedures, submit the names of one or more candidates for each vacancy to the Nominating Committee on or before December 1 of the year preceding a regular meeting, and only the name or names thus submitted shall be included in the Nominating Committee's report of nominations for Trustees from Regions. However, if any Region fails to nominate, the Nominating Committee shall do so.

Section 5. The Nominating Committee shall make one or more nominations for other Trustees (other than elected Officers) and members of Standing Committees of the General Assembly required under these By-Laws including candidates to fill unexpired terms.

Section 6. On or before December 10 in the year preceding a regular meeting, the Nominating Committee shall send its final report to all members and associate members of the Association.

Section 7. A nomination for any Officer, any Trustee from a Region, any other Trustee or any member of a Standing Committee of the General Assembly may also be made by petition. A person nominated by petition for Trustee from a Region must at the time of his nomination be a legal member of a member church or fellowship within such Region and such petition must be signed only by legal members of member churches or fellowships within such Region. A separate nominating petition shall be filed for each candidate. A nominating petition shall be signed by not less than fifty legal members of member churches or fellowships, but no more than ten such members of any one member church or fellowship shall be counted as part of the required fifty signatures. If such petition be filed with the Secretary of the Association not later than February 1, in the year of a regular meeting, the name of the person thus nominated shall be placed upon the ballot. Persons nominated by petition shall be so designated on the ballot.

Section 8. Whenever there shall be a failure to nominate any person who is required to be elected by the General Assembly or if a person duly nominated to such office dies, withdraws before his election, or becomes ineligible, the office shall be filled by the Board of Trustees at its first meeting following the regular meeting of the General Assembly which is involved.

Section 9. Any person who is required to be elected by the General Assembly of the Association shall be nominated only in accordance with the procedures set forth in these By-Laws.

ARTICLE X

Rules

Section 1. Rules made under the authority of these By-Laws shall take effect upon adoption but may be repealed or amended by vote of the General Assembly.

ARTICLE XI

Amendments

These By-Laws may be amended or repealed by the General Assembly at a regular meeting if a quorum is present and if two-thirds of those present and voting so order. Any proposed amendment or repeal which fails to obtain a two-thirds affirmative vote of those present and voting but which secures at least a majority vote shall without further procedural requirements be placed on the agenda of the next regular meeting at which time the amendment or repeal may be adopted by a majority vote provided that it is then in substantially the same form. The Moderator shall decide whether a change of form is substantial and his decision shall be final.

Frankly Speaking

Our little denomination has perhaps as great a potential for the cause of liberalism in the world today as any other single agency that could be named. I believe this even more as a result of my travels over the continent in the last twelve months than I did before. But there are some deficiencies among us, and demands that we must meet, if we would realize this potential, or take advantage of the unprecedented opportunity that lies ahead. Mankind needs liberalism, as I understand it, and faith in people, and in freedom, and in the future. It needs to know that religion can be practical, as well as poetic and prophetic, and that democracy works. And the extent to which you and I can serve civilization is measured by the degree to which we can practice the principles that we profess, or vindicate in a microcosm, which is the American Unitarian Association, the way of life that we advocate for the religions and races and nations of the round earth as our macrocosm. I was a little surprised when a minister expressed to me real doubt a while ago whether it would be wise for me to converse with a rather severe critic of mine. A rapprochement *might not be accomplished, but there is never a time when liberals should not sit around the table together and try to understand one another.*

Frankly speaking, I am asking how much we really believe in communication and co-operation within our own household of faith. How liberal are we, which means "how open-minded, how tolerant, how generous?" Forgive me for saying so, but some of those among us who boast most loudly of their liberalism and their dissent and their daring — no reader of this article of course — are among the more dogmatic and intolerant in our company. Unitarianism was meant to breed radicals and reformers, but the liberals are not always the furthest to the left. A distinguished newspaper editor from an Atlantic seaboard city told me the other day how much he admired the very wealthy conservative owners of his newspaper, who never interfered with progressive editorials, or the finest standards of the freedom of the press. Those conservatives are real liberals. He wished that they existed all over the country. And the tragedy occurs when self-styled liberals become isolated in their philosophy, scornful of other people, and closed-minded and real conservatives. I like to see a Unitarian, whether he be a New Englander or a Southerner, or from the Middle West or the Pacific Coast, who is magnanimous and warm hearted — there ought not to be any other kind — and who trusts other Unitarians, shall I say at least *other Unitarians!*

I was with one of our fellowships in the Dakotas recently, and had a very happy time with a typically top-notch group of Unitarians. But after we had already pretty well discovered our common ground and our kindred characters, one of their leaders expressed further and final relief as I pulled my bulky little red book out of my pocket and he saw that it was a date book and not, as he had feared, a testament or prayer book. "I guess you shouldn't believe all that you hear about Boston, should you?" he said. "No, you shouldn't," I replied. But neither should other people be painting pictures that aren't correct. There is some habitual piety and reaction and old-fogyism, and there is occasional lack of steadiness and of perspective in the old areas and in the new areas alike.

Easterners have an image of westerners, and northerners have an image of southerners, but it is time to modify that image, and to know one another, and to learn that we are all pretty much the same. Most of us think that the name Unitarian was derived as a designation of those who believed in the unity of God. But some historians trace its origin from the "united" brethren in the place of its birth. We ought to be more united today, *to prove that freedom is good for people who think, and for strong men and women. We ought to be more charitable toward each other than the authoritarians and the orthodox, who are regimented from without, but whose fear, we would argue, prevents the maximum amount of love in their hearts. I read an article by one of our liberal ministers — he might have been either a Unitarian or a Universalist — about his sister denomination, and it sounded all too much like an article I read the same afternoon by a United States senator against the Soviets. We ought to be more kindly and more inclusive toward those close to our own denomination and toward those far removed from it than our neighbors who don't honor as deeply the names of Channing and Emerson and Gandhi and Schweitzer and John Haynes Holmes. Liberalism means bigness of mind and heart; it means devotion to principles, and it means respect for persons too; it means the practice of democracy, and the exercise of love, and even the achievement of the unity of the spirit which is the bond of peace. We must keep on growing and excelling in all these ways.*

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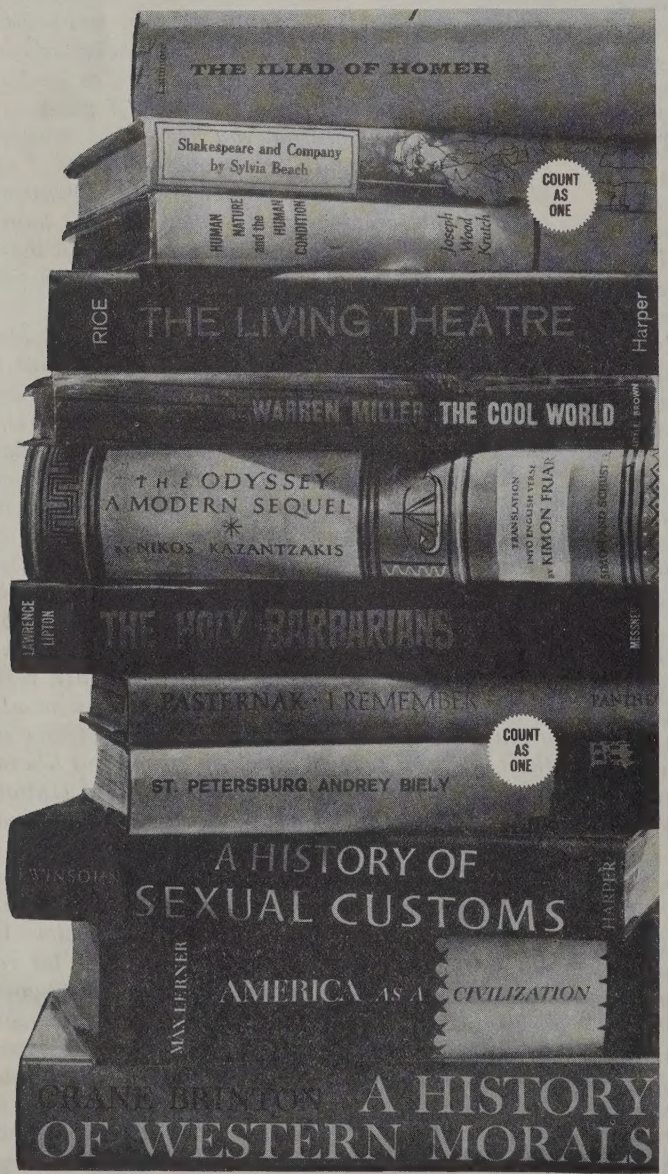

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